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THE ARGYLESHIRE ELECTION.

The result of the Argyleshire election appears to be viewed by the leading organs of opinion rather according to the prepossessions of the respective writers than to the obvious conclusions. Each "able editor" has a Procrustes' bed to which the actual facts are to be fitted, and draws the moral according to his own fancy. There were those who rashly predicted a signal overthrow of the ducal influence in its great stronghold because of the strong anti-Turkish leanings of his grace, and his persistent opposition to the Eastern policy of the Government. Others were bold to predict the defeat of Lord Colin Campbell, because he did not think it prudent to come out as the champion of the Scotch Established Church. Both have been disappointed at the actual issue, and find no little difficulty in reconciling the event with their anticipations. The most ingenious interpreter of the incident, next to the *Times*—which assumed that the Duke of Argyll must necessarily carry all before him—is the *Pall Mall Gazette*. Our evening contemporary finds in the issue of the election a serious warning to the Liberal party as to the peril of taking up the disestablishment question, and actually adopts the astounding assumption that Lord Colin nearly lost the seat owing to the affront he gave to Liberal Churchmen by recognising the Scotch State Church question as an open one! This theory appears to us the *ne plus ultra* of perverted ingenuity, worthy only of notice as a text for a few relevant observations.

The election for this great straggling county of Western Scotland has several points of distinct interest. The issue was doubtful, partly because there has been no contest for forty years, and partly in consequence of Mr. Malcolm and his agents having for many years nursed the constituency with such effect that the hon. gentleman evidently expected to vault without much effort from Boston to Argyleshire. Knowing electioneering agents in town, and newspaper organs which hug the illusion of Lord Beaconsfield's universal popularity, accepted it as a foregone conclusion that the Tory lairds of Argyleshire would prove too strong for the House of McCallum More, whose territorial influence has greatly diminished as scientific agriculture has been developed and the population increased. To them, not less than to the bold Mr. Malcolm himself, the result has been a great surprise. On the one side was a grand historic name, combined with Liberal traditions and considerable territorial influence; on the other, a popular landlord, zealously supported by many landed proprietors with Tory proclivities, zealous of the Argyll interest, and backed up by a formidable legal agency. As is said by the *Daily Telegraph*, which was thirsting for and expecting a new triumph for the Prime Minister in the far North, "the clergy of the Presbyterian Established Church made common cause with the modern representatives of the 'Black Prelacy,' and every name in the county was a centre of unpaid electioneering agency working for Colonel Malcolm." That these several forces arrayed on the side of the Conservative candidate did not succeed was in a great measure due to the gallantry, ability, and indomitable resolution of the Liberal candidate. Lord Colin's own efforts and ready wit made up to a great extent for the defective organisation of his party. This, however, would hardly have sufficed in a constituency so largely made up of Presbyterian Dissenters and Clyde Liberals, had not his lordship adhered to the ecclesiastical creed of his noble sire. Early in the contest he found it necessary to take up an attitude on the disestablishment question analogous to that assumed by Lord Hartington. This sufficed to carry with him the Free-Churchmen and United Presbyterians who so largely preponderate in those Highland districts, and Lord Colin was returned by a decisive majority of 355 upon a gross total of 2,569 votes.

This issue, which has created so much surprise and chagrin in Tory and pro-Turkish circles, is treated by the *Pall Mall Gazette* as a precarious Liberal victory. The theory is as follows, and we state it in the words of our far-seeing contemporary:—

> In his original address to the electors Lord Colin Campbell attempted to ignore the Disestablishment question altogether; and it was apparently only under pressure of electioneering exigencies that he consented to disclose his views upon the matter at all. Under this pressure he first, it appears, declared himself opposed to disestablishment in principle; and afterwards so far modified this declaration as to say that if the leaders of the Liberal party were to take up the measure, or if Scotland should appear to desire it, he would "reconsider" his position. The effect of this is said to have been that he irritated and alienated some of his friends without conciliating his opponents; and that, while he failed to enlist any more energetic support from that section of Scotch Liberals who are opposed to the Established Church, he equally failed to win over those Liberal Churchmen who were actively or passively favouring the return of Colonel Malcolm. This party showed a marked and natural preference for the candidate who declared himself, without reserve, to be "strongly opposed to interference with existing arrangements in Church matters."

Moral—Don't let the Establishment question be obtruded into Scotch elections in the interests of the Liberal party. This advice of a candid friend, or rather a stout opponent, comes rather too late to be of any avail. Our contemporary forgets that the whole Tory and Church interest of the country was arrayed against the duke, who not only forsook his own party to assist in carrying the Patronage Bill of his political opponents, but showed himself as the zealous and disinterested champion of the Church of Scotland. A more signal instance of political ingratitude we hardly remember. According to the deductions of common sense, if Lord Colin had alienated the Liberals and Dissenters by a pedantic adherence to the ecclesiastical views of his noble father, he might as well have retired from the field. And it was mainly *because* he preferred to satisfy them that he was eventually elected. We should have thought that the inevitable conclusion to be drawn from this election is, that Liberal candidates in Scotland will have no chance of success unless they are prepared to accept the disestablishment policy, for the simple reason that their opponents will invariably side with the Kirk, and receive the active assistance of the clergy. There is, in fact, no choice in the case—no medium course. With a very natural instinct the Established clergy of Scotland have thrown in their lot with the Tory party, and no efforts or protests of moderate Liberal leaders can avert the inevitable result. One of these days the same state of things will be brought about in England. But however that may be, the contest for Argyleshire has, in our view, given a prodigious impetus to Scotch disestablishment, because it has decided once for all that the question must follow the lines of party. On such an occasion, if ever, the clergy of the Established Church could have repudiated party ties, and have shrunk from open hostility to their great benefactor. They have chosen to fling over the Duke of Argyll to please their Tory allies. Henceforth their interests will be identified with English Toryism, and by their action all who profess a Liberal creed North of the Tweed must perforce accept disestablishment as a principle or a policy—in the spirit of Mr. Baxter or of Lord Colin Campbell—the result being the same. Nor should we be surprised if his lordship should of the two become in the end the more bitter foe of the State-Church, which has so indecently turned its back upon its most able and disinterested defender.

THE *TIMES* AND "ENGLAND'S MISSION."

One of the most forcible passages in Mr. Gladstone's article on "England's Mission" in the current number of the *Nineteenth Century* is that in which he sums up the unworthy advantages gained for an unscrupulous Ministry by a blustering foreign policy. Public attention is distracted from the need for reforms at home. Party arrogance assumes the airs and claims the privileges of patriotism confronting a foreign foe. "The self-love and pride of the community," easily excited, and always passionate when roused, are turned to the profit of a faction. Finally, the assumption of contending for the greatness of England gives opponents the disadvantage of appearing to contend for its littleness. There remains, however, a fifth advantage unnoticed by Mr. Gladstone, but which has been strikingly illustrated by the publication of his new protest. A policy of brag and bluster tends to paralyse opposition by appeals to an unreal patriotism. Where it cannot command acquiescence at least it demands silence as its right. The *Times* newspaper has played some strange pranks under new influences—eccentricities due rather to want of force at the nervous centres than to any exuberance of life. But rarely, if ever, have its columns exhibited literary weakness and political unscrupulousness in so portentous a combination as in its leader of Friday morning on Mr. Gladstone. That his arguments should be misrepresented was of course inevitable, as otherwise they could not be answered. That he should be described as maligning his countrymen when he charges the Ministry with adapting their policy to those elements of weakness inherent in the English nature, as in all humanity, was too obvious a trick to occasion any surprise in a paper that flourishes mainly by avoiding as the plague all appearance of originality. But that he who personifies the Liberal policy—the real head, notwithstanding all Parliamentary conventionalisms, of the national opposition to the revolutionary Orientalism of the day—should be told almost in so many words to hold his tongue, and informed that his continued protests are an intolerable impertinence, is, at any rate, something of a novelty in English political controversy.

The habit of writing to catch the passing applause of the hour is scarcely favourable to the retention of the susceptibilities required to

estimate a character like Mr. Gladstone's. The staff of the *Times*, being accustomed to write to order from any point of view likely to pay best for the season, can hardly be expected, at least when their personality has attained the blessed Nirvâna of absorption in the absolute, as represented by editorial omnipotence, to understand how any man can persist through good report and through evil report in reiterating unfashionable principles simply because he feels it his duty to do so. "He really ought," we are told, 'as a man of sense, to accept the fact that judgment has been given against him." Why, so he does, just as the litigant accepts the fact that judgment has gone against him in a lower court, when he leaves it, and appeals to a higher. No one can charge Mr. Gladstone with factious opposition or vexatious obstruction during the Parliamentary session. He said his say when fairly called upon, and recorded his vote when weak-kneed Liberals failed to show the courage of their opinions. But he never showed the slightest symptom of impracticable obstinacy. His articles and his speeches, addressed to the people at large, are based upon this very fact that judgment has been given against him in a Parliament elected on widely different issues; and he now appeals to the higher court from which the authority of Parliament itself is derived. No doubt the *Times* assumes that judgment has gone against him there also, because amongst the extremely limited class that buy its courtly columns, Mr. Gladstone is as unpopular as the prophet Jeremiah was with the blusterers of his day. But really we are unable to accept this as sufficient evidence. A general election would be a better test. And the Government is apparently not very confident of the results of such a test, or there are many reasons why an appeal should have been made to it at once. The unexpected success of Mr. Rathbone Edge, and the substantial majority of Lord Colin Campbell, are conclusive proofs that the judgment of public opinion is not nearly so clear as the *Times* supposes. And at any rate these elections, which may very well have been influenced by Mr. Gladstone's previous appeals to his countrymen, should be an encouragement to him to persist in a course that is apparently not without results.

The supporters of radical reform in ecclesiastical affairs are familiar with a controversial dodge often practised by their opponents with success before an audience unfamiliar with the facts. The groundlings are assured that the arguments adduced "have been refuted a dozen times over." Under these circumstances they cannot be expected to take the trouble to slay the slain. And with all who are prejudiced in their favour they have the credit of a cheap victory. So the *Times* commenting on Mr. Gladstone's reiterated charge that our foreign policy has been adverse to popular freedom, contents itself with remarking that his instances "have been refuted a dozen times over." We are not aware of it. We thought all Europe was ringing with the infamy of our desertion of Greece. We thought Bulgaria was divided because, if left united, it would have been too formidable an ally for the wretched races yet left under the torturing oppression of the Porte. We thought that Crete, already virtually independent, had been refused the boon it had fairly earned of union with Greece. But it matters little to discuss the vagaries of a paper whose only policy is to sell and to be sold. It is more satisfactory to look forward a year or two, when we shall have the *Times* refuting the *Times*, and when Mr. Gladstone's reputation, once more in the ascendant, will receive the effusive adulation rendered expedient by the altered balance of power. Mr. Gladstone's name will take care of itself. But a paper that distributes praise and blame solely according to the expediency of the moment, and changes colour with every passing cloud, is a serious danger to the political morality of the nation.

REFORMS IN EGYPT.

SINCE the days of the patriarch Joseph the land of Egypt has hardly witnessed any such thorough and searching reform as that which, according to the news of the last week, is now to be carried out. Many revolutions have taken place, and oftentimes has this venerable territory changed owners. But we speak within the mark when we say that for the last historical parallel to the present attempt at reform, we should have to go back to the days of Joseph. And strangely enough, while the changes instituted by Joseph had a similar end in view, the consolidation of the resources of the country and the deliverance of the poor from starvation, yet the difference in method is a striking illustration of the contrast between ancient and modern civilisation. Joseph's method seems to have been the concentration of all landed property in the hands of Pharaoh. On the other hand, the main feature of the reform now proposed is a surrender of the Khedive's private property to the public service. It is possible that the contrast is greater in appearence than in reality. For the purpose of Joseph was doubtless to make the land more productive for the general good, and this is precisely the aim of the commissioners, who insist that the Khedive's private estate or Daira shall be reckoned amongst the assets of the country. The modern, like the ancient reform, is mainly the work of a foreigner, but it is associated with proposals at the bare mention of which every single hair of any respectable Egyptian in the days of Joseph would have stood on end.

The cause of the deficit in Egyptian finance is not any insufficiency in the resources of the country to meet even the inordinately accumulated liabilities of the past few years. The land is fruitful as ever, and, notwithstanding many appeals *ad misericordiam* on the part of its present ruler, the inquiries of Mr. Rivers Wilson have proved incontestably that there is no reason whatever for the demand made upon foreign bondholders to accept a composition. The previous inquiries of Mr. Cave and Mr. Goschen had shown a large discrepancy between receipts and expenditure; but from the information given to them they were utterly unable to account for this discrepancy. On the other hand, it was shown that the actual revenue of the country was sufficient, if well managed, to meet all the internal needs of the State and the interest due to foreign creditors as well. Where, then, did the money go to? Oddly enough, it seems to have been an article in the *Nineteenth Century* that first suggested the true solution of the problem. It was shown that within a very short time the private estates of the Khedive had been increased from 30,000 acres to over a million, and that he had thus acquired the possession of about one-fifth of the arable land of the country. This looked like the policy of Joseph indeed, but instead of being carried out by a wise minister for the protection of the poor against famine, it was pursued by a selfish and practically irresponsible ruler for his own personal advantage. Of course, these acquisitions had not been made without an enormous expenditure of money; and herein lay the whole secret of the hitherto inexplicable deficit. If, indeed, the estates had been well managed they might have sufficed for the claims of the bondholders. Not only, however, were they very badly managed, but the Khedive obstinately persisted in excluding the Daira from the inquiries of the Commissioners. After the revelations made in the *Nineteenth Century* the bondholders insisted on a fresh Commission, over which Mr. Rivers Wilson presided. The Khedive still resisted, but the position of the Eastern Question made his opposition clearly dangerous. In this dilemma he summoned Nubar Pasha, who was living as an exile in Paris, to come to his assistance. But this statesman, profiting by his experiences of Western civilisation, attached two conditions to his acceptance of the summons. In the first place, he required that the private estates of the Khedive should be included in the enquiries of the commission; and secondly, that the forms of Constitutional Government should be adopted. Under the circumstances the Khedive was forced to yield. Nubar Pasha was authorised to form a ministry; and for the first time in all its long history, Egypt enters the brotherhood of Constitutional countries.

Is this a genuine reform, or is it merely a stratagem to gain time? On the one hand, the Khedive speaks with apparent candour and without any attempt to reserve to himself such despotic powers as were for instance always retained by the late French Emperor. In a letter to Nubar Pasha he says:—"I am firmly determined to apply European principles to the Egyptian administration instead of the personal power hitherto prevailing. I desire power balanced by the Council of Ministers; and am resolved henceforth to govern with and through this Council, the members of which will be jointly and severally responsible. The Council will discuss all important questions, the majority deciding. Thus by approving its decisions I shall sanction the prevalent opinion." So far good; and doubtless the foreign bondholders may rejoice in better prospects at least for the present. On the other hand, however, in the absence of any properly representative body, it does not appear to whom the ministers are to be "jointly and severally responsible," except to the Khedive himself. Nor in a population like that of Egypt is it easy to see where the elements of a satisfactorily representative body are to be found. The pressure which has enforced these reforms is not that of popular opinion but of financial necessity. This is a pressure which will be less felt when the finances have been restored to a condition of equilibrium. Nor is it easy to understand at present how the arbitrary will which has granted these reforms can be prevented from neutralising them whenever it may appear convenient and safe to do so.

THE NEW GERMAN PARLIAMENT.

(From our own Correspondent.)

The new German Parliament, which will meet on Sept. 9, will consist of 60 Conservatives, or German Conservatives, as the case may be, 50 Free Conservatives, 97 National Liberals, 99 Ultramontanes (including 5 Alsacian Clericals), 25 Progressists or Radicals, 15 Poles, 9 of the Guelph party, 9 Social Democrats, 3 South German Democrats, 4 Autonomists, 6 Alsace-Lorraine Protesters, 1 Dane, and 19 Irregulars—who may with but few exceptions be included in the Liberal party. It will thus be seen that there are in reality three great parties—the Conservatives, Liberals, and Ultramontanes. When the different Liberals are taken together they will form the largest party, after which stands the Conservative and the Ultramontane. The last of these will be strengthened, when it comes to voting, by some of the smaller groups, such as Poles and Guelphs. The *Germania*, speaking of the condition of the parties at the close of the last legislative period and of the results of the new elections, says:—"The so-called Guelphs we have at once reckoned up as members of the Centre. As a matter of form they are only considered to be guests, but as a fact they took a very active part in all the sittings of the Centre, were chosen by these for committees, and, indeed, within the party no difference was made between them and the Catholic members. The so-called Clerical-Alsacians especially . . . visit almost regularly the meetings of the party without being reckoned either as members or guests. It ought to be observed that one of them, however, but only one, has formally joined the party." Although the *Germania* has not included the Poles as allies of the Centre, there can be no doubt that they will generally vote with that party. The most surprising part of the new elections is the success of the Social Democrats. At first it was thought that the Social Democrats would have only two or three members; then it seemed likely that six would be the number, but they have succeeded in returning nine, which is only three below their number in the last Parliament. Looking at the very increased number of votes given for their candidates it is very doubtful whether they ought now on the whole to be looked upon as having suffered any defeat. A curious change has been made in the proposed law which Prussia presented to the Bundesrath or Federal Council. The Judicial Committee of the Council did away with the provision for the creation of an imperial court for press and association affairs, and substituted for this an arrangement by which a committee of the Bundesrath would be the final court of appeal against the abuse of police authority in the execution of the new law. This is to be regretted, for the criticisms of the new law pointed out the necessity of

having as much protection of this kind as possible to be dispensed by regular judges. Now, the majority of those forming the new Imperial court would have been such judges. The middle States of the Empire voted, however, against the new court, thinking that it would interfere with their administration of justice at home, and also because they could not well understand the precise nature of its functions. The *Cologne Gazette* thinks that the Reichstag will not approve of this concession to Particularism. Indeed, there is evidently a growing wish that the Reichstag will not accept the law in its present form. Counter propositions will probably be made that the elements hostile to the State should be combated in the way of common law rather than by any special and exceptional means. It is expected that the session commencing on Sept. 9 will not last longer than the end of the month or the beginning of October. The different "fractions" have agreed to avoid all that might unduly lengthen the session which has for its object merely the adoption of such measures as are necessary to check the progress of Social Democracy. The one who really devised and drew up the proposed law against Socialism is said to be the Home Secretary, Count Eulenburg, and the defence of the measure will fall for the most part upon him. Prince Bismarck will undoubtedly make his appearance, but it will be only to defend the measure in its general political bearing and not in its details. The appearance of Count Stolberg is awaited with a good deal of interest and expectation. The great question has to do with the support of the law just referred to. It is on the Conservatives that the Government will have most to depend. For this reason the friends of the measure try hard to show that the Conservatives are a united compact party. It will be seen in the election of President and committees how far the different Conservative parties are willing to go together. That an actual union could not be carried out even if attempted, and that it will not be attempted, may be taken for certain. The difference between the different Conservative parties will be just as manifest in Parliamentary working as the difference between the Liberal parties. The rapid improvement of the French army will, no doubt, be referred to as a proof why the army estimates should be voted as formerly, and the Government strengthened against home foes. In 1885, after the French army has been fully organised, it will have 1,738,000 men, with 210,000 horses. Among these forces there will be 1,325,000 infantry, &c., 74,000 cavalry, 118,000 artillery, and 50,000 engineers, with 2,950 guns. This tremendous force France will, without question, be able to bring into the field in 1885. Then the feeling between Germany and Russia cannot be looked upon as likely to be for a long time friendly. It is probable Parliament will feel itself bound to stand by the Government, and that the latter will consent to modifications in several of its proposals.

THE ITALIAN FANATIC.—The fuller story received this week of the strange Italian fanatic who perished last Sunday week (August 18), in a mad attempt to assert his Messiahship against the Italian police, seems to illustrate how deep at the present moment is the vague unrest even amongst the most credulous of Italian peasants. David Lazzeretti, or David the Saint, was a native of Arcidosso, in the province of Grosseto, in Tuscany, born about the year 1830 of the humblest parents. He learned to read, but was early taken from school to drive a cart. Nevertheless he fed his mind on all sorts of dreams, and is said to have served as a Garibaldian, and also to have attempted literature without success. In 1868, he disappeared from his native place, and when he reappeared, he had entered on the *rôle* of a fanatic. He had let his beard grow, had got a brand, which he declared to be miraculous, on his forehead, spoke in short, rapt sentences, and claimed to be a reincarnation of Christ. His wild gestures, uncared-for dress, and fanatical accents produced a great effect. He took up his residence on Monte Labro, 3,000 feet above the sea, where a hermitage was built for him, chose twelve apostles, and in time got a following of many thousands. Latterly he had announced that it was necessary to exterminate the priests and two-thirds of mankind, in order to complete the redemption of the rest of the human race. Within twelve years, he said, he would have annihilated all the empires, kingdoms, and republics of the universe, and would form them into one, from which would depend thirteen monarchies. On August 18 he made a great procession to Arcidosso, was met and warned back by the police, attacked them, and was killed by a shot in the forehead. The power he wielded was no doubt that of a fanatic, but the human passion to which he appealed was a Socialist kind of hunger, such as that which assumes atheistic forms in Germany, though it takes wilder and more visionary phases amongst the peasantry of the South.—*Spectator.*

Literature.

*PHYSIOLOGY AND HEALTH.**

In nothing are the people of the present day more favoured than in the manner in which scientific knowledge is popularised and rendered easily available for them, if they care to seek it. When we think of the popular lectures of Professor Huxley and such men, so copiously reported in the newspapers, not to mention the efforts of successful popular expositors such as Dr. Richardson, Dr. Carpenter, and Professor Barrett, who are always busy, and able to communicate in the most familiar terms the "rich results of later science," we are seized with surprise at once at the cheapness of knowledge and at the little effort that is made, after all, to secure such wise and constant application of it as is possible in many directions. In the field of physiology and the science of health, happily, something more definite has recently been attempted. In Leeds and in other provincial centres institutes have been founded for the sole object of disseminating among the very poor some morsels of physiological and sanitary knowledge. In some cases, in these towns, six or seven courses of lectures have been delivered simultaneously by different ladies in different districts to audiences of working women; and of the kind of provender provided in such lectures the public had an opportunity of judging from the remarkably clear and compact book by Mrs. Buckton, of Leeds, titled "Health in the Household"—which was, as it deserved to be, very successful.

Mrs. Miller, in the neat little volume now before us, proceeds still further in the same direction. She limits the scope of her subjects, and is a degree more ambitious in the manner she adopts and in the more sustained method she aims at; but still nothing could be more simple, informing, and attractively written than "The House of Life." The title expresses precisely the intention and the range of the subject-matter. Mrs. Miller deals with the chief elements of physiology and the conditions of health, and the peculiarity of her work is the efficient and interesting manner in which she has contrived to combine the two. She says in her preface:—

> I am convinced that for popular study, that is to say, always, *except* in preparation for the medical profession, physiology and hygiene should be treated of together, and as related to each other. I am fully alive to the value of the study of any science as a mental discipline; but at the same time, I believe that physiology is far above all other sciences as a subject that every person (and especially every woman) ought to obtain some knowledge of, just because it can be turned to so important a use in daily life—because the widespread knowledge of it will aid sanitation, and by making our people more healthy will likewise make them more noble and more happy. . . . The two aims I have kept before me in my work have been—to use language as simple and transparently clear and unmistakable in meaning as possible; and to show always the practical use of the science in its bearing upon daily life and personal health. To be told that I have succeeded in these respects is all the praise I could desire.

And certainly such praise Mrs. Miller fully merits. In a series of chapters—under such headings as "Respiration," "Circulation of the Blood," "Fresh Air," "Digestion," "Food and the Hygiene of Food," "The Liver," "The Skin and Kidneys," "The Eye," "The Ear," "The Brain and Nerves," "The Work and Health of the Nervous System," "The Muscles and their Work," "The Bony Foundation"—she has written a complete and beautiful treatise, which ought to be in the hands of every teacher in our elementary schools, and of every head of a family. Nothing could be more thorough than her mastery of her large and much-involved topics; nothing more satisfactory than her easy and graceful style of treating them. Very much she owes, in the first instance, to having prepared a good skeleton, which, with no little labour and patience, she has clothed with flesh, and knows well how to lighten the page, by an apt and really illustrative instance or anecdote. Two little extracts which we shall give, may afford a slight indication of her style—no more; but they may induce readers to order the little volume. The first is on the very common, but too little understood and too much neglected question of water supply:—

> Water becomes changed by the character of the soil through which it runs, and it is in this way that mineral springs are produced. Too great a quantity of salt in it will render it injurious to health. The best water is that with which soap rubs well, and in which vegetables cook readily. Water which has an unpleasant smell is not fit for drinking.
>
> The impurity in water which is most commonly dangerous to health is decayed organic matter. Shallow wells and springs, especially in the neighbourhood of towns, are dangerous sources of water supply, because they are exceedingly likely to be tainted with organic matter from leaky sewers, or from graveyards. Sewage matter is rendered harmless by oxidation in percolating through the ground down to a deep spring. But the more shallow a well the greater is the danger of drinking sewage matter in its water. The most sparkling and tasteless water may be thus contaminated. The test for it is to add a small quantity of Condy's fluid to a little of the suspected water. If the solution very rapidly becomes pale, then organic matter is present in very considerable quantity.
>
> It does not appear certain that organic matter in itself necessarily injures health. But, not to speak of the unpleasantness of partaking of dilute sewage, water thus contaminated is unquestionably dangerous and not fit to drink, for the reason that at any moment there may be poured into it the seeds of some infectious disease. Thus, water which has long seemed perfectly good may, if it contain organic matter, suddenly carry disease and death into nearly every house where it is used, because of the seeds from one case of infectious disease being taken into it through the sewer leakage. I could recount many recorded cases where this has actually happened, if to do so were necessary.
>
> Water readily absorbs gases. For this reason the cistern should be placed as far as possible away from all sources of foul air, and should be kept well covered over.
>
> Lead is sometimes taken up by water from the pipes in which it stands. The Orleans royal family at Claremont were nearly poisoned in that manner. The presence of this mineral poison causes a yellow precipitate when iodide of potassium is added to the water. Whenever water has been long kept standing in leaden pipes, as by the absence of a family from home, the cistern should be quite emptied, and after that the tap should still be allowed to run for a quarter of an hour when the main is turned on, to remove that water which has been stagnant in the house pipes.
>
> When there is any reason to fear that the water supplied to a house for drinking is impure, there are two things which can be very readily done to improve it. The first is to boil the fluid always before drinking it; this destroys most of the animal impurities, and drives off any excess that there may be of some kinds of salts. The second plan is, to pass the water through a charcoal filter. Such filters cost very little money, and are of the greatest value. Charcoal removes at least fifty per cent. of dissolved animal or vegetable matters, and about one-third of the excess of salts. In other words, it has the power of cleansing impure water and of turning hard water into soft.

Physiologists are divided in opinion about the feeding properties of alcohol, but the balance of opinion more and more tends to regard alcohol as a speedy "burner up" of the other fuel in the human engine, and various experiments recently made tend very strongly to bear out this conclusion. Some of these are given in the extract with which we close this notice:—

> Alcoholic drinks—brandy, wine, beer, &c.—compare very unfavourably with tea and coffee as refreshing beverages, while as foods they have no value. Dr. Parkes, professor of hygiene at the Army Medical School, Netley, and author of the standard book on health, not long ago tried experiments upon this subject. He sent out "three intelligent and trustworthy soldiers," dressed as for a march, to walk a certain distance in a given time. Upon one day they had an allowance of rum; the next day one of coffee; and the third day one of Liebig's extract of meat. When they came back after each instalment of their march, Dr. Parkes took their temperature, and the rate of their pulse; and at last they were called upon to give the evidence of their sensations after each stimulant. There was perfect agreement between the three men as to the relative value of the articles. First they all placed the extract of meat, saying that after it they felt as though they had had a meal; next they approved of the coffee, although Dr. Parkes thought he gave it to them in too small quantities. Finally, their testimony about the spirit was that it gave them "a spurt to begin with," but after they had gone about a mile and a half they felt worse than they did before they had it. The coffee and meat extract did not produce this after-fatigue. This carefully made experiment alone might almost settle the question as to the permanent reviving influence of alcohol. But there is much more evidence. The doctors and the men who went through the Ashantee campaign agree in saying that when alcohol was issued in the middle of a march its effects very quickly went off and left them worse than before. During the late Franco-German war the German army-surgeons spoke most highly of the beneficial action of hot tea and coffee as compared with alcoholic drinks in calming the mind, relieving the stiffness of limbs wearied by long marching, and preventing the ill-effects of sleeping in wet clothes. They are also protective against malarious (impure air) influences, and their invigorating action is not succeeded by subsequent depression or collapse." Thus writes Dr. Clapton "on tea." Observations have many times been made upon the capacity of total abstainers to bear fatigue, and it has never been found that they were inferior in this respect to those who drank alcohol, though so many "unknown factors" come into any attempt to compare individuals in this way that such evidence, if it stood alone, could not be taken as of great value.

* *The House of Life.* Human Physiology, with its Applications to the Preservation of Health. For Use in Classes and Popular Reading. By Mrs. F. FENWICK MILLER, Member of the London School Board. (Chatto and Windus.)

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*"UPPINGHAM BY THE SEA."**

How Uppingham was visited by fever; how the school thereof became dispersed; how, with heroic resolution, it was resolved to remove the school for the time being to the Welsh sea-side; how this was happily accomplished; the year at Borth, and how it was spent; the triumphant return—these are the subjects of this romantic prose idyl. An idyl? Yes, an idyl; and why not? Is there not one of a miller's daughter, and why not one of a school-boy? And if of one school-boy, why not of three hundred?

* *Uppingham by the Sea.* A Narrative of the Year at Borth. By J. H. S. (Macmillan and Co.)

It was in 1875 that a fever broke out in Uppingham town and school. In 1876 it visited them again, and there was no alternative but to dismiss the school for an indefinite period, which meant ruin, or to fly. The former course would have been easy enough. Shirking duty is always easy in itself—the latter was difficult, for where could a place be found, and found at once, that could accommodate three hundred boys and all their impedimenta? And here, as often, the resolve made, the way was opened. A somewhat gigantic hotel, somewhat unused, in the fishing village of Borth, on the Cardigan Bay coast, was heard of. Thither went a committee of inspection: the place, such as it was, met with approval, and when the school was to meet again, after the Easter holiday of that year, it was summoned, not to Uppingham, but to Borth. A heroic experiment, for:—

It was proposed to pluck up the school by the roots and transplant it bodily to strange soil; to take with us the entire body of masters, with, probably, their families, and every boy who was ready to follow; to provide teaching for the latter, not only without loss in the amount, but without interruption of the existing system in any branch; and to guarantee the supply of everything necessary for the corporate life of three hundred boys, who had to be housed, fed, taught, disciplined, and (not the easiest of tasks) amused, on a single spot, and one as bare of all the wonted appliances of public school life as that yet uncertain place was like to prove, of which the recommendation for our residence would be that no one else cared to reside there.

But heroic experiments, if common-sense and heroism go together, pretty generally succeed. In this case the success was as great as it was well deserved. Even the landlord of the hotel, who could never, in his wildest dreams, have anticipated such an uncommon influx of visitors, caught the spirit, and in less than twenty-four hours signed a contract to board the whole school, in a manner specified, and for a sum specified; to lodge as many as could be lodged, with due attention, with laundry, &c. We dare say he had no idea, when he signed, how he was to do it all and have everything ready in ten days, but it was pretty well accomplished. We have not seen Mr. Mytton's name gazetted as the chief of the Commissariat Department of the British Army, or even of the Cyprian army of occupation—of course we have not—but it has struck us that the Government might do worse than engage him.

What a sight it must have been for the village fishermen of Borth on March 27:—

On Monday, March 27, a goods train of eighteen trucks, chartered by the Uppingham masters, was unloading three hundred bedsteads, with their bedding, on Borth platform. These were to be distributed among the quarters of their respective owners, in some dozen different houses, which we had engaged in addition to the hotel. The workmen were mostly Welshmen, anxious to be doing, but understanding imperfectly the speech of their employers. With the eagerness of their temperament, they went at the trucks, and Babel began. Amid a confused roar of contradictory exhortations, with energetic gesture, and faces full of animation and fire, they were hauling away, to any and every place, the ton-loads of mattresses, and the fragments of unnumbered bedsteads.

Meanwhile, workmen in and round the hotel were as busy as stage-carpenters preparing a transformation scene. First, by the elimination of carpets and furniture, the interior was reduced to a *tabula rasa*. Then, in the somewhat weather-beaten top storey, plastering and surface-washing went briskly on. Our hosts assured us no hands could be found for this work, but the headmaster made a descent upon Aberystwith and returned with the required number. A contractor was fitting the large coffee-rooms, the billiard-room, and others, and the ground-floor corridor from end to end, with long narrow tables—plain deal boards on wooden trestles—for the accommodation of three hundred diners. Outside, the stables were converted into the school carpentery, and the coach-house into a gymnasium. Above all, a wooden schoolroom, eighty-three feet by twenty, had been designed, and its site marked out on the north side of the enclosure behind the hotel.

After the furniture came the boys. How many would come? Uppingham School is limited to three hundred. Two hundred and ninety boys, coming from all parts of the kingdom, made their appearance on the days that they were due. Our author says, "Putting out of account the names of those who would in any case have left the school that Easter, no more than three, we believe, failed to follow us down to Borth. So unanimous an adhesion of the school to its leaders no one had been sanguine enough to reckon on."

And so, amidst some difficulties, having their humorous, however, as well as their grave aspects, the beginning was made. The spirit in which everybody commenced the enterprise was prophetic of what would follow. Of all this, however, we have not space to tell, and, besides, our author has an inimitable and a most enjoyable way of his own in telling it. Take the boys' studies:—

In very rare cases was a room the one and indivisible belonging of a single owner; often as many as six shared the table and fireplace. Some of these tenements had at least the less solid merit of looking picturesque. Peeping into a Welsh interior, with its stone kitchen-floor, polished wainscoting, and oak furniture, its walls hung with German prints of imaginative battle-pieces and Nonconforming worthies, and its kitchen-dresser with ranks of ancestral crockery, vivid in light and colour, which catches the eyes first of all things through the open door, "This," one was tempted to cry, "were the study for me! Here would I sit in the shelter of the wooden screen which keeps away draughts and noisy company, and turn the pages of my Livy for the tale of Cincinnatus, and deeds of rustic heroes; or hear old Horace descant on the gracious simplicity of life among the Sabines."

The boys thought quite otherwise. The kitchen was generally the last room to be chosen. Perhaps the idyllic attractions did not balance the drawback of living in the thoroughfare of the house. Nor could one fail to sympathise with those who preferred the garret, a poor thing but their own, in which two studious souls could hob-nob, or even the austere whitewash, narrow skylight, and niggard dimensions of some monastic cell, which held just the one student, his table, and his books.

Of games and excursions (up Cader-Idris was one of the latter) there were plenty—some fresh, all enjoyable. Everything, even the lessons, seemed to go at Borth with an abundant will. No doubt, as is suggested, there was a consciousness amongst the boys that the school in its novel surroundings and with a somewhat necessarily relaxed and altered discipline, was on its trial. It says much of its tone that this can be written:—

It will easily be understood that the mechanical organisation of the school was greatly deranged by the removal from home. The boys of the several houses were no longer locally separated, nor in the same immediate contact with their housemasters; they were restrained by few bolt-and-bar securities, "lock-up" being for the most part impracticable, and were allowed a larger liberty in many less definable ways. At the same time they were exposed to no little discomfort, and during the rainy months to such monotony, the very conditions which promote bullying and other mischief. Further, the same causes which reduced the control of masters, also embarrassed the upper boys in their monitorial duties. Thus the school was left in a quite unusual degree to its self-government, and that government had to act at a disadvantage.

Yet the result was that all went well. The boys did not bully one another, and they gave their masters no sort of trouble. Old rules had to be relaxed, because they could not be enforced, but no licence came of it; new rules had to be made, which might seem vexatious and not very intelligible restrictions, but there was no tendency to break them. Of course wrong things were done at Borth as elsewhere; but if we were to record the few misdeeds which occur to us, their insignificance would provoke a smile; while we have good evidence for the belief that the rate of undetected offences was not increased.

Many are the incidents of this school-life that we should like to quote, but we can only say that at the end of thirteen months Uppingham had been thoroughly "sanitated," and was ready to receive the school again. And then everybody felt somewhat reluctant to quit primitive Borth and its primitive life! Here is a sketch from the last scene, honourable to all:—

Just at sundown of a day of clear spring weather, the school was gathered at their doors watching a long procession of villagers advancing up the street towards them. We had heard whispers in the morning of a "demonstration," and now it was come. Through the dust we caught sight of banners flying at the head of the column; under them marched the choir of children singing, and behind them the whole village was a-foot. The people of Borth, of every age and degree, from the first householders and yeomen of the place to the fishermen's boys and girls, had come to wish us Godspeed. Reaching the school quarters they halted, the boys lining the roadway on each side of them, and filling the broad flight of steps before the hotel doors. When the cheers for "Uppingham" and our answering cheers for "Borth" had rung out across the sands to seaward, there was an interval, filled up with songs by the children, while they waited the arrival of the spokesmen, whom they had charged with their valediction. When these arrived, a deputation of the villagers moved into the schoolroom shed, and there presented a brief address, which ran thus: "We, the inhabitants of Borth, beg to tender our most sincere thanks to Dr. Thring, and all the masters and scholars of the celebrated Uppingham School, for the very many generous acts and kindly feeling exhibited to us during their sojourn here." The address was introduced and explained by speeches marked by refined feeling, and delivered with a noticeable grace of manner. We will here cite, though for another reason, a few words of the speaker who moved the address; he commented on the discipline which (from the evidence of their conduct when at large) seemed to rule the school; naively but pointedly he noted that no offence had ever been given; "No boy had laughed at the villagers, if they were old and queer-looking or queerly dressed; there had been no disorder, no shabby act, nothing *indecent*" (so he put it in his unpractised English) "during the whole twelve months we have spent among them." We give his testimony without note or comment, sure that the facts would not be better told in words less simple. They were little things he witnessed to; was it a little thing the witness could be truly borne?

As we finish this book we take off our hat to the masters and shake hands with all the boys of Uppingham by the Sea.

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*SERMONS BY THE LATE JAMES MARTIN.**

While in this country, from the commencement of his ministry at Lymington to its close at Nottingham, Mr. Martin enjoyed the reputation of being one of the most scholarly and cultured of the younger generation of Baptist ministers. He was a man of large reading, a thorough master of German theology, and a careful critic. His acquaintance with German writing, indeed, was almost enough, a quarter of a century ago, when men were asking, "Can any good come out of Germany?" to incline them to suspect that, upon some points, he could not be sound in the faith. There was never the smallest ground for such a suspicion. Mr. Martin's intellect was not that of one who, with rash zeal, embraces an apparently new truth, and announces his intention to defend it against all comers. Studious he was, but he was a careful student. His order of mind was logical and reflective rather than enterprising and speculative. You found, in conversation with him, that, as a matter of reading, he had seen, as from a distance, the fields of heterodoxy, but that he did not care to build his house in them. A little more boldness, or affectation of boldness, and he might have made somewhat of a great name; as it is, he has left behind him, both in England and in Australia, the memory of a most conscientious student and preacher, who ensured respect from all, and was deeply loved by those to whom he most fully revealed himself, and who, therefore, knew him best.

Mrs. Martin tells us, in the brief note which is prefixed to these sermons, that they are published chiefly in order that her children might have a lasting remembrance of their father as a preacher. That remembrance, let us say, is likely to be one associated with a devout respect. They will find throughout these pages careful composition, elaborate expansion of Christian truths, and, above all, a devout anxiety to draw all men unto Christ. We have read them with pleasure as memorials: all may read them with profit as Christian discourses.

Mr. Martin, we have said, was not speculative. Anyone who will read the sermons on the "First Sacrifice," on the "Sacrifice of Isaac," and on "God's Law of Selection," will see how little the author had absorbed of modern inquiries and doubts. The Garden of Eden was to him a veritable garden, with gates at which stood actual cherubim with flaming swords—as the most soundly orthodox believe. There is no hint at a higher meaning of the narrative than the most literal meaning. The narrative respecting Abraham's sacrifice is also taken as it stands, and so throughout. The preacher, however, grasps moral difficulties, meets them, discusses them, and, in his own way, explains them. He well enforces spiritual truth. Take, for instance, the spiritual truth growing out of Abraham's sacrifice:—

As we look back on this strange incident in the life of Abraham, the whole is perfectly plain. The will and the design of God are clear enough. We see now that God never intended Isaac to be slain, or meant him to be sent up to him in the flame. From the very first His meaning was what he explained it to be in the end. The faith of Abraham was tried, and his mind perplexed; but it was by his own inability to interpret, and not by any change in the command. Yet, with Abraham's light, all this had a very different aspect from that which it has with ours. The interpretation was intentionally withheld till he had shown, by his obedience to all that was clear, his readiness to trust in God for what was most obscure. And this was no exceptional case, but an illustration of a very general rule. In the commandments of God there is always an admixture of what is plain and what is obscure and perplexing. The present duty is clearly revealed, and the final consummation may rise like a bright mountain peak, bathed in glorious sunlight; but the pathway is often buried in a dense dark cloud. The tent life of the patriarchs must often have seemed to them a strange preparation for the possession of the Promised Land. The Red Sea in front and the Egyptians behind formed a strange beginning to the deliverance of His people from captivity; and forty years in the desert must have sorely tried the faith of Moses. The visions of prophets were very bright, but the whole were sometimes swallowed up in the thick darkness that lay between. Yet God seldom explained the mystery till the time of fulfilment arrived. Till the very hour of Christ's appearance, they who were longing for the consolation of Israel were left with the glimmering light of Old Testament prophecy.

But the discourses in this volume which we think will be most appreciated, are not those which treat of difficulties, but those which directly treat of the spiritual life; such are those on "Eternal Life in Jesus," "Completeness in Christ," "God's Gift Suppressed," and "Divine Jealousy the Measure of Divine Grace." An extract from one of these will show the author's disposition while yet standing, from conviction, in the old ways:—

And, stranger still, the students of Christ Himself may fail to see Him. They may profess profoundest admiration of His wisdom, goodness, and power. They may stand with mingled admiration and awe beside His cradle and His cross. They may enter with reverent footsteps Gethsemane, or the grave. They may watch again with elated imagination His ascent to heaven. They may be ready with assertions of their unquestioned faith in His divinity, and with unanswerable demonstration of the fact. And yet even to them the God may be invisible. They may never, even in Christ, have

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* *The Christian Mirror and other Sermons.* By the Rev. JAMES MARTIN, B.A., late of Nottingham and Melbourne. (Hodder and Stoughton.)

seen God. The sight of God depends on heart, and not on head; on purity of heart, not on clearness of mind or keenness of intellect; and many a learned man who has seen his way most clearly through all the mysteries of Christ's doctrine, has never found his way to that which forms the life, the centre, the soul of all the sight of God in Christ; while the untutored soul, to whom all dogmas were unintelligible mysteries, had looked through them with an earnest heart, and in the first sight of Christ been ready with instinctive faith to say, "My Lord and my God."

And this extract, with which we must conclude, will show the tone of the preacher's teaching:—

How many are there who never take the Bible in their hands with an honest resolution to find out what really is the mind of the Spirit, or the meaning of the words! Bound down by old creeds, fettered by authoritative articles, or hampered by the fear of some imaginary heresy, they make their own Bible as they go along. The Spirit of God may still be prayed for, and its teaching still be desired; but even while they pray for it they take care to bind it down by conditions of their own. The earnest prayer of one man is that he may be led into all the truth, provided it does not contradict the Thirty-nine Articles or the Athanasian Creed; the Calvinist is open to conviction on every point, provided always he is kept clear of Arminianism; and the Arminian will follow the Spirit wherever He leads unless it should be into Calvinism. The Baptist admits his need of further light on every point *except* the subject of baptism; and many of those who differ from him equally hold that subject sacred, as a settled point that is never to be opened again. Now, I am not indifferent to the worth of creeds or the importance of sound doctrine; and though I do think we have ridden our sectarian differences too far, and made our denominational walls too strong and unyielding, yet I suppose even these must be regarded as "good for the present distress." The old creeds have done good service in their time in throwing up entrenchments against the foe. Well-defined doctrines have helped many a wayfaring man to know where he really was, and sectarian differences have brought out truths which would otherwise have been neglected or forgotten. But if creeds are to be retained, when the chief purpose they serve is to block out the view of fields beyond, if well-defined doctrines really mean that the Spirit of God must make us think precisely as our fathers thought before us; and if the only effect of sectarian differences is to prevent the ranks on one side from ever seeing the distinctive truths the others hold so firmly, and so dearly love,—then it were better far that we could all read the Bible for ourselves, with nothing but the Spirit of God to guide us, and that creeds, confessions, and sects were all swept away.

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*MUSIC AND MUSICIANS.**

In our brief notice of the first part of Dr. Grove's dictionary which appeared in the early part of the year, we described it as "the first instalment of a publication which promises to be a cyclopædia of the best information on musical subjects, taking the widest possible range." This promise is amply verified in the two succeeding parts now before us. The articles treat fully, if not exhaustively, of all subjects which can be legitimately brought within the sphere of musical knowledge, and seekers for information in that direction need entertain no fear, in consulting its pages, of being put off with the "little learning" which "is a dangerous thing." Frequenters of the Crystal Palace, who have been in the habit of perusing the carefully-annotated programmes of the famous Saturday concerts, will not have failed to recognise the signature "G." as that of a writer thoroughly competent to edit a "Dictionary of Music and Musicians," and Dr. Grove's masterly article on Beethoven alone, which appears in the first part of this work, and is none the less complete and satisfactory for being condensed within less than fifty pages, affords, in itself, more than sufficient confirmation of his fitness for the task which he has undertaken. Among the able specialists who appear as his *collaborateurs* in the various departments may be mentioned Mr. W. H. Husk, the well-informed and painstaking librarian of the Sacred Harmonic Society, who contributes biographical sketches of many British musicians; Dr. W. H. Stone, the well-known amateur double-bassoon player, who gives the history and description of the various wind instruments; the late Dr. Rimbault, whose researches into the curiosities o musical history will be easily recognised; Mr. E. Dannreuther, who deals with characteristic sympathy with the exponents and achievements of the modern German school; Herr Paul David, who gives interesting information concerning other foreign musicians, besides stringed instruments and other matters of general concern; Mr. H. Sutherland Edwards and Mr. Julian Marshall, who treat of persons and things related to the art in its theatrical aspects; and Dr. John Hullah and Mr. Franklin Taylor, who, besides numerous other competent writers, treat of the theory and science of music.

To give anything like an idea of the contents i n detail of the two present parts of this valuable work would require far more space than we can spare, and would, in fact, involve an impossible amount of *verbatim* transcription, so admirably condensed is the information supplied by the various articles. We can but venture on a few such cursory remarks and short extracts as may prompt our readers to peruse the book for themselves. Some of the most ordinary subjects are made interesting by the record of curious incidents or facts which have been associated with them. For instance, under the head "Baton," we read that when Berlioz and Mendelssohn met at Leipsic in 1841, they exchanged batons, and Berlioz accompanied his with a letter, well characterised as being in the vein of Fenimore Cooper, and beginning, "Great chief, we promised to exchange tomahawks; here is mine." "Mendelssohn's reply," we are told, "is not extant, but no doubt it was quite *à propos*," as anyone conversant with Mendelssohn's letters may easily imagine. Under "Concert," we are told that "the first concerts in London at which there was a regular audience admitted by payment seem to have been those of John Banister, between 1672 and 1678. They were held at his house in Whitefriars, Fleet-street, daily, at four in the afternoon, and the admission was one shilling." The article goes on to mention the principal series of concerts which have since taken place in London, down to those of the recently-established Bach choir, and also those of the principal provincial, Continental, and American cities. From the article "Chorus" we learn that in the latter days of the Italian school, masses and motets were written for as many as ten and twelve choirs of four voices each, and that Tallis left a chorus in forty independent parts, called his "40-part song." Also that till Gluck's time the chorus singers in the opera were arranged in two rows, and, however stirring were the words or music, betrayed no emotion, and that it was he who first made them mix in the action of the piece. The three articles we have just quoted are from the pen of the editor, and serve, in some measure, to illustrate the varied character of his knowledge and research. Mr. H. H. Statham contributes an article, illustrated by woodcuts, on the history and construction of bells, and their occasional employment in the orchestra, where, however, their use has been chiefly limited to giving local colour to a dramatic scene. The same writer has an article on the "Carillon," which will be interesting to travellers in Holland, Belgium, and other countries where the musical playing (as distinguished from ringing) of bells is common, and who will, perhaps, be further interested to learn that, in addition to the Manchester Town Hall peal of twenty-one bells (the scale of which is given), carillons have already been put up in the towers of Worcester Cathedral; Bradford, Rochdale, and Reading Town Halls; and the churches of Leek, Oldham, Holsworthy, Witney, Shoreditch, St. Stephen's (Hampstead), &c.—all by the firm of Messrs. Gillett and Bland, of Croydon. Mr. C. A. W. Troyte writes on the cognate subjects of "Bell-Ringing" and "Change-Ringing," informing us that "bells are rung in peal in the British Islands only, with the exception of one or two rings of bells in America and the Colonies. On the Continent they are simply clashed, being swung with a lever, the notes of the bells not being arranged in any special order." As to change-ringing, readers possessed of mathematical knowledge will not be surprised to learn that whereas only six changes can be rung with three bells, a peal of twelve will produce 479,001,600 changes.

Of instruments more properly musical, Dr. Stone describes (with a wood engraving) the "Basset-horn," mentioning its use by Mozart (especially in his "Requiem"), also by Mendelssohn and other composers, and expressing regret that "it has never taken so prominent a place in orchestral music as its fine tone and facility of execution entitle it to hold." As may be supposed, Dr. Stone contributes a larger article on the history and construction of the "Bassoon," quoting the principal instances of its use by the great composers. Mendelssohn, we are told, "shows some peculiarity in dealing with the bassoon. He was evidently struck, not only with the power of its lower register, a fact abundantly illustrated by his use of it in the opening of the Scotch Symphony, and, with the trombones, in the grand chords of the overture to *Ruy Blas*, but he seems to have felt, with Beethoven, the comic and rustic character of its tones. This is abundantly shown in the music to the *Midsummer Night's Dream*, where the two bassoons lead the quaint clowns' march in thirds; and still further on, in the funeral march, which is obviously an imitation of a small country band, consisting of clarionet and bassoon, the latter ending unexpectedly and humorously on a solitary low C. In the overture the same instrument also expresses the braying of Bottom. It is worth notice how the acute ear of the musician has caught the exact interval used by the animal without any violation of artistic propriety." The same writer has an equally interesting article on the "Clarionet," concluding with a list of the principal solo and concerted music written for that instrument, all being original works and not arrangements. He also gives a brief description of the bass clarionet. Herr Paul David describes a curious stringed instrument called the "Baryton," which he tells us "was in use up to the end of the eighteenth century, but, owing probably to its complicated mechanism and to the weakness of its tone, which rendered it unfit for use in orchestral playing, is now entirely obsolete." It was not unlike the viol da gamba, and was played with a bow. Leopold Mozart, in his "Violin School," contends that its tone, owing probably to the vibration of the sympathetic metal strings, was suggestive of the hum of a bee. Herr David also contributes interesting articles on "Bows" and "Bowing," with illustrations; and we must not omit to mention a rather elaborate one by Mr. E. J. Hopkins, the organist to the Temple Church, on "Bellows," introduced by a saying of Sebastian Bach's that an organ "must possess good lungs."

The biographical portions of the dictionary, however, will probably be found the most attractive to the general reader, and we are much tempted to refer to them at length, and to quote them largely; but space compels us to content ourselves with little more than a mere mention of some of the worthies whose memories are here enshrined. Among the church and cathedral organists and composers of our own land we have copious notices of Joseph Barnby, Jonathan Battishill, Dr. Beckwith, Richard Bellamy, W. T. Best, Dr. Blow, Dr. Boyce, Dr. Bull, William Byrd, John Camidge, E. T. Chipp, and Dr. Clarke-Whitfeld. Among other English composers are noticed John Barnett, and his nephew John Francis, Sir W. Sterndale Bennett, Dr. Calcott, Henry Carey, and Frederic Clay. Of foreign composers we have Baini, Bellini, Berlioz, Bortinansky, Brahms Max Bruch, Cherubini, Chopin, Cimarosa, and Muzis Clementi. Among operatic singers we have Madame Bosio, Madame Caradori Allan, Beletti, Beard, and Braham. Of managers, Barbaja, Boschi, and Bunn. Of instrumental performers, Wilhelmina Clauss, De Beriot, and Von Bülow. Of pianoforte makers, Broadwood, Chappell (the average of whose manufacture is, we are told, from twenty-five to thirty instruments a week), and Chickering, of New York and Boston. Of publishers, Boosey, Chappell, Cocks, and Breitkopf and Härtel, of Leipsic. And we must not omit to mention William Bartholomew, "a man of many accomplishments—chemist, violin-player, and excellent flower painter, but to the English public familiar as the translator or adapter of most of Mendelssohn's vocal works." Musical societies are not left unnoticed—such as the "Cæcilian Society" and the "Choral Harmonists' Society," which did good service in their day, and the "Civil Service Musical Society," which does good service still, all receive honourable recognition. All these and numerous other records of persons and associations of times past and present are full of interest to the musician, whether professional or amateur. But the chief attraction of the "Dictionary" as far as completed will be found in Dr. Grove's biography of Beethoven, which has already been mentioned, and to which we must beg to refer our readers. We omit the copious extracts we would gladly have given, with the less reluctance from the fact that this portion of the "Dictionary" has been more largely quoted than any other by our contemporaries in their reviews of the work. We cannot, however, omit one brief quotation, which we have not seen elsewhere, and which reveals Beethoven in an aspect not often noticed:—

Formal religion he apparently had none; his religious observances were on a par with his manners. . . . He once says to a friend, "It happens to be Sunday, and I will quote you something out of the Gospel—'Love one another;' but such references are very rare. But that he was really and deeply religious "striving sacredly to fulfil the duties imposed on him by humanity, God, and nature," and full of trust in God, love to man, and real humility, is shown by many and many a sentence in his letters; and that, in moments of emotion, his thoughts turned upward, is touchingly shown by a fragment of a hymn, "God alone is our God," which Mr. Nottebohm has unearthed from a sketch-book of the year 1818.

We shall look forward, with much interest, to the biographies of the other great composers, and to the succeeding parts generally of this valuable work.

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* *A Dictionary of Music and Musicians.* (A.D. 1450-1878.) By Eminent Writers, English and Foreign. Edited by GEORGE GROVE, D.C.L. Part II., Ballad to Boieldian; Part III., Bolero to Concert-pitch. (London: Macmillan and Co.)

THE MAGAZINES—SEPTEMBER.

The September magazines should be light, airy, fragrant with the breath of sea, of heather, of mountain and river—of all that is of the country.

But editors get into grooves, and one month to them, as editors, is just the same as another month. Seasons are nothing to them—they are ignored. And so, in opening, first, the *University Magazine*, in which we are sure of finding something unexpected and something fresh, we did not think that we should find anything especially seasonable. No! This number might just as well have been produced in March as in September: yet it is a good number in itself. But, let us ask, why should so many people be writing about Buddhism? The first article is on this subject. We have read better and worse. "The Catholic University Question" is very well treated in another article, the tone of which is thoroughly sound. As the writer says, after a sagacious review of the whole question, "No! The Liberal party has *not* been wrong in refusing to lend itself to any schemes for giving State recognition to such systems as these." This article is well worth not only reading but preserving. Then we have an admirable portrait and memoir of Mr. Stopford Brooke. Let us say of this series of articles, with their lifelike photographs, that the writers never violate the canons of good taste. Mr. Harrison's reminiscences are continued with some good anecdotes. "Historic Credibility" is somewhat pretentious, but "Three Days out of Harness" is amusing and well written. There are other articles that make up a very good number.

Probably we are wrong, but we are getting tired of "For Percival" in the *Cornhill*. It strikes us that it is a novel not adapted for serial publication. But we come to the "Centaurs" and find a classical paper by Mr. Colvin—of originality and ability sufficient to make any journal famous. "Rose Chevril" is delicious; can we guess who wrote it? We think we can. Then comes another of the remarkable astronomical articles which appear from time to time in the *Cornhill*—"The Age of the Sun and the Earth"—the very highest romance of the world's history. After this we have "Como and Il Medeghino"; then a pretty but slight paper on "Child's Play," and Mrs. Oliphant's contribution to "Within the Precincts"—keeping up and illustrating individual character as Mrs. Oliphant always does.

Fraser has no more idea of a holiday number than any other of the magazines. In fact, it is almost exceptionally solid, which is saying a great deal. Here we have "The Resources and Products of Asiatic Turkey"—a subject heavy enough to take one's breath away—and that is followed by "The Multiplication of Universities," not lively and not sound. Who Mr. Mullinger, who writes this article, may be we do not know, but we wholly disagree with the argument of his paper. It would be a national advantage that Oxford and Cambridge should not occupy the positions that they now do. They are educational superstitions. Another article, "Among the Burmese," is informing, and that is all. The best paper in this number follows the one we have just named—the "Public Career and Personal Character of Francis Bacon." But why not Lord Bacon? The writer writes well, but puts forth nothing new. We have other articles on "English Capital," on "Italian Musical Life in the Eighteenth Century," and so on. The tone of "Peace with Honour" is for the most part, admirable, but "there is, in fact, no Liberal party, hardly so much as a rump"? Not a bit of it! Wait and see! And now, this heavy number—for it *is* heavy—is brought out under the editorship of the light, genial, and yet thoughtful writer of our favourite "Ivy Leaves."

The *Gentleman's Magazine* is light; any journal in which Mr. Sala writes must be somewhat light, and, to a certain extent, humorous, as is his article in this month's number, the title of which, however, is offensive to good taste, as the editor should have seen. The other articles demand no great degree of attention. They are such as "Sark and its Caves," by the Hon. Roden Noel; a sufficient holiday article; "Richard Brinsley Sheridan," sketchy and readable but not thorough; "Early Wedding Customs," which we seem to have read before, "Cervantes' Novels" demand a more thorough treatment than Mr. Mew has given to them. But Mr. Proctor's "First Fruits of the Eclipse Observations" is a masterpiece of popular astromony. May we say that the "Table Talk" is not, and has not lately, been so good as it used to be?

Mr. Hardy's "Return of the Native," in *Belgravia*, does not, as we continue to read it, equal either of his previous novels. In fact, it is getting forced and somewhat slow, and we are getting tired of it, as, we believe, many other readers are. "Our Scholastica," by Mrs. Lynn Linton is in a new vein for the writer, but well sketched. Mr. Forbes has an ingenious article, worth reading, on "Bird or Reptile: Which?" There is an amusing extravaganza entitled the "Empress of Esdorra," in which there is nothing to think about, and Mr. Collins almost excels himself in the "Mystery of Modern Venice." One writer with a Scotch name has an article on the "Game of Bowls." Well, autumn is coming, and perhaps it is not altogether untimely.

In *Temple Bar* the leading story is lengthened out too much, although some rather tragical incidents are introduced into the present part. But the idea of this tale, which could be easily realised in the first two chapters, might have been completed a month ago—and better then than a month hence. The narrative is getting to be sprawling. We have no objection to read an eulogium upon "Claverhouse" such as we find in these pages, but "Bloody Claverhouse" he will continue to be notwithstanding all that can be said in his favour. "A Fortnight in Cyprus" is timely, and the better that it is not political. "Garrick's Rivals and Associates" is one of the very able articles of this kind for which this magazine is distinguished. *Temple Bar* has plenty of other light matter as readable as can be, but we still object to the tone of "Limmer's."

Let us say to Mrs. Henry Wood, that the age of Mrs. Radcliff has passed. We thought of saying this last month as we read the August intalment of "Pomeroy Abbey," in the *Argosy*. Plot is very good, and Mrs. Wood is, next to Mr. Wilkie Collins, unequalled in plot, but there is such a thing as going too far, as, for instance, the "Castle of Otranto." Is Mrs. Wood going to give another brazen helmet? we almost expect it. But very enjoyable are the remaining contents of the *Argosy*, light, pleasant, agreeable, although we must except from these terms, "The Royal Mausoleum, Frogmore," which, while good in description, is too mechanically sentimental.

Scribner's Monthly is admirably characteristic. As we read this journal, month after month, we recognise the great, if recent, advances in art of American writers and American draughtsmen. Purest English, magnificent drawing and engraving—the latter for effectiveness not to be equalled in England, although it may be in France. In this month's *Scribner* the distinctively American articles are the best—such as "Hunting the Mole Deer in Colorado" (admirably illustrated), and "Glimpses of Western Farm Life." "To South Africa for Diamonds" is the continuation of a very graphic sketch. The other articles are all worthy of the high character of this journal.

Frank Leslie's *Sunday Magazine* is, as usual, an *olla podrida* of matter, and the cheapest in the world—more than seventy articles of all kinds, with an almost equal number of illustrations. Let us call especial attention in regard to the latter to the portrait of Dr. Charles Hodge, which, from many remembrances, we can say is admirable.

Good Words. Mr. Black has some of his most effective writing in the present instalment of "Macleod of Dare." Dr. Tulloch writes much better on "Erasmus and More" than he does on ecclesiastical topics of the present day. Major Butler has a capital sketch of the "Yosemite Valley," and Mr. Lockyer another fine paper on "The Earth's Place in Nature." At present, of all popular magazines, *Good Words* is the best.

Sunday Magazine also is very fresh. Note Mr. Tipple's "Christ's Little Ones and their Angels," Mr. Ewart's article on "Roger Bacon," Miss Havergal's delicious "Seed of a Song"—Mr. Stone and Miss Havergal seem to be the only good writers of religious piety—and Dr. Macduff's "Sermon at a Lake Side." We are obliged to say that the "Sunday Evenings with the Children" have been, and are still, a failure. They are not done in the right manner.

Very timely are the papers in *London Society* on Switzerland and the Swiss, with engravings that bring both forgotten and half-forgotten scenes to memory, and "Alpine Ascents and Adventures." And again we have the field-cricket's curious adventures. The "Club Cameras" are readable, but when will literary men cease to quote "Cæsar's wife"? A man who uses such a hackneyed illustration should be condemned as an incompetent.

In the *Leisure Hour* there is remarkably good and suitable matter. Mr. Harry Jones discourses of air and exercise—the very thing for everybody this month; weather-charts and storm-warnings might have been studied with effect last week; the "Spanish Diligence Drive" is seasonable, and so is "Harvest in the Vale of Avoca"; while few letters could be more charming than Miss Bird's from the Rocky Mountains.

There is a paper in *Sunday at Home*, "The Celestial Railroad," by Nathaniel Hawthorne. It is a rather poor travesty of "The Pilgrim's Progress." Better by far are Mr. Paxton Hood's vignettes of the great revival of the eighteenth century, and Mr. Heard contributes a paper of high character on the "Sorrow of the Sea," the tone of which all, at one time or another, must have experienced. Is not "George Moore," by this time, rather overdone? One somewhat sickens at the fulsome praise bestowed on this not remarkable man. The worship of money was never exhibited to a greater degree than in the literary notices of Mr. Moore.

Cassell's Family Magazine has some useful and some amusing articles—as usual. There is suggestion and amusement in "A Summer Experiment in Cookery," readable matter in "Our Highland Tour," and wise counsel in "How to Eat to Live." When, however, will editors of magazines cease to print sonnets, such as we find in these pages, not one of which is worth the trouble of reading?

The fiction in the *Quiver* has fallen off, and we can say nothing now, as we read on, in praise of the tales making their appearance in this magazine. Nor is there any article above a somewhat low degree of merit. "Commonplace" is the word to apply to pretty well all the contents of this number.

The *Day of Rest* is singularly good. The serial tale is well carried on; Dr. Vaughan has a fine homily on "Bread and Wine," Mr. Proctor one of his best on popular astronomy, and Mr. Cox one of his very best spiritual lessons on "The One Thing Needful." The remaining articles are interesting.

And now what shall we say of *Little Folks?* Let the children answer. The answer is, "It is such a nice number." And what of *St. Nicholas?* The answer is, "It's so clever and so very new"—and so it is.

The religious magazines are almost hopelessly dull. Mr. Trestrail's article on Robert Hall—one of his reminiscences of Bristol—is the best and almost only readable paper in the *Baptist Magazine*. There is a very good paper by Mr. Prout in the *Evangelical*, on "Some of the Moral Aspects of Future Punishment," and a most able and suggestive one in the *Congregationalist* on "Home Reunion."

BRIEF NOTICES.

The Training of the Twelve: or, Passages out of the Gospels Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship. Second Edition. Revised and improved. By ALEXANDER BALMAIN BRUCE, D.D., Professor of Theology, Free Church College, Glasgow. (Edinburgh: T. and T. Clark.) We commended this work heartily on its first publication. And with equal heartiness do we commend this second edition, with special reference to the changes which it has undergone. These changes we shall indicate in the words of the author. Two alternatives presented themselves: One was to recast the whole, so as to give the work a more critical and scientific character, and make it bear more directly on current controversies respecting the origin of Christianity; the other was to allow the book to remain substantially as it was, retaining its popular form, and limiting alterations to details susceptible of improvement without change of plan. The author, wisely, we think, resolved on the latter course. It is difficult to serve two masters or to accomplish two ends at once. And to adopt the former of the two courses suggested would have been to write a new book. In preparing this new edition, however, Dr. Bruce has retrenched the homiletic element. But the changes have not all been in the direction of retrenchment. It is possible to be so brief and sketchy as to miss not only the latent connections of thoughts, but even the thoughts themselves. And to make good defects of this order the author has, while cancelling or reducing in bulk many paragraphs, added not a few new ones. The chief novelty in this edition is a series of footnotes referring to some of the principal recent publications, British and foreign, whose contents refer more or less to the Gospel history, such as the works of Keim, Pfleiderer, Colani, Farrar, Sanday, and "Supernatural Religion." The notes referring to Mr. Sanday's work bear on the important question, How far we have in John's Gospel a reliable record of the words spoken by Jesus to His disciples on the eve of His passion? In these notes on Sanday we see how men create difficulties through lack of insight into the words and themes on which they stumble. As a specimen

of Dr. Bruce's references to current discussions, we give the follwing, not from a footnote, but from the text (p. 147—8) :—

Others, not going so far as Renan, shrinking from thoroughgoing naturalism, believing in a perfect Christ, a moral miracle, yet affect a Christianity independent of dogma, and as little as possible encumbered by miracle, a Christianity purely ethical, consisting mainly in admiration of Christ's character and moral teaching ; and, as the professors of such a Christianity, regard themselves as exemplary disciples of Christ. Such are the men of whom the author of "Supernatural Religion" speaks as "characterised by a tendency to eliminate from Christianity, with thoughtless dexterity, every supernatural element which does not quite accord with current opinions," and as "endeavouring to arrest for a moment the pursuing wolves of doubt and unbelief by practically throwing to them scrap by scrap the very doctrines which constitute the claims of Christianity to be regarded as a Divine revelation at all." Such men can hardly be said to have a consistent theory of the universe, for they hold opinions based on incompatible theories, are naturalistic in tendency, yet will not carry out naturalism to all its consequences. They are either not able, or are disinclined, to realise the alternative, and to obey the voice of logic, which like a stern policeman bids them "Move on" ; but would rather hold views which unite the alternatives in one compound eclectic creed ; like Schleiermacher, himself an excellent example of their class—of whom Strauss remarks that he ground down Christianity and Pantheism to powder, and so mixed them that it is hard to say where Pantheism ends and Christianity begins. In presence of such a spirit of compromise, so widespread, and recommended by the example of many men of ability and influence, it requires some courage to have and hold a definite position, or to resist the temptation to yield to the current and adopt the watchword : Christianity without dogma or miracle. But perhaps it will be easier by and by to realise the alternatives, where time has more clearly shown whither present tendencies lead. Meantime it is the evening twilight, and for the moment it seems as if we could do without the sun, for, while he is below the horizon, the air is still full of light. But wait a while, and the deepening of the twilight into the darkness of night will show how far Christ, the Holy One of the Church's confession, can be dispensed with as the sun of the spiritual world.

We need scarcely say that we give an honoured place in our library to this work. Christ is still His own witness. If men would only study *Him* and understand *Him*, they would save themselves from many doubts, and would find a bridge over many difficulties.

THE AKENHAM BURIAL SCANDAL.

(From the *Manchester Examiner*.)

Another "burial scandal," to use the stereotyped phrase, has just occurred at Akenham, near Ipswich. There are one or two features which impart some slight tinge of novelty to circumstances which otherwise are painfully like the ordinary run of such cases. An unbaptized child of two years old, both of whose parents are Baptists, died, and as there is neither cemetery nor Nonconformist burial-ground in the parish, application was made to the Rev. George Drury, rector of the adjoining parish of Claydon, who is also incumbent of Akenham, with a view to its interment in the parish graveyard. Mr. Drury declined to grant burial in the consecrated ground, but offered to commit the child's body to a place reserved, in the rear of the church, for stillborn infants. He refused to perform any ceremony in the churchyard himself, or to allow any ceremony to be performed by others. So far, there is little to separate this case from others of a similar kind which so often occur. But Mr. Gooding, the employer of the bereaved father, determined to arrange for a short religious service in a meadow situated close to the church gate, and for this purpose procured the assistance of the Rev. Wickham Tozer, a Baptist minister from the neighbouring town of Ipswich. The funeral was fixed at half-past five o'clock, and a little before that time the coffin was placed on the ground near the churchyard gate. A small assemblage of about thirty persons stood around, and Mr. Tozer began to read suitable portions of Scripture. The incumbent, who had been waiting in the churchyard, attired in garments which are described as "Ritualistic," no sooner saw another conducting a service which he had declined to perform, than he walked, or to use the picturesque words of the report, "sailed majestically" up the path, came out of the gate, and interrupted Mr. Tozer by declaring that he could not allow a religious service to be conducted over an unbaptized infant, and by complaining of the waste of time to which he was subjected by this delay. Mr. Tozer submitted quietly to these interruptions for a few minutes, and when at last compelled to reply to Mr. Drury, did so in a very courteous and forbearing manner. But the interruptions becoming more frequent and offensive, his replies were more severe, and a sharp altercation took place between the two ministers, with the occasional interference of one or other of the bystanders. At length the incumbent locked the gate of the churchyard and withdrew, the service was completed, and Mr. Gooding, with the friendly aid one of the churchwardens, committed the poor child's body to its last resting-place. Comment on this scene is needless. If things were said and done on both sides which would have been better left unsaid and undone, it must be allowed that the provocation was exceptional and altogether on one side. That the clergyman was within his right in refusing burial to a child unbaptized must be at once allowed. But there are two ways of performing a duty. Most of the clergy succeed in avoiding these disgraceful encounters without sacrificing their conscientious convictions. They are not compelled to ferret out the private details of a parishioner's previous history. As a rule they quietly perform the burial service, without asking questions about early baptisms. When the fact of non-baptism is brought before them officially, though obliged to deny the use of the liturgy, they usually allow the surviving friends to make any arrangements which will blunt the keenness of the unavoidable refusal. A little humanity and a little tact will go a long way in helping a clergyman to escape the difficulties in which a false position has placed him. But in this case wrong-headedness and sacerdotal pride led the parochial despot deliberately to go out of his way in order wantonly to inflict as much pain as he could upon heartbroken parents. The duty imposed by a persecuting law was evidently a congenial one, and was carried out with perfect fidelity to its cruel spirit.

The class of cases represented by the Akenham "scandal" are only part of a greater grievance. The operation of the burial laws upon members of the Baptist body are specially severe, in consequence of their conscientious abstention from the practice of infant baptism. For those clergymen, therefore, who seek to maintain their exclusive right of officiating in the parish graveyards it would be wise, at the present moment especially, not to call too frequent or too prominent attention to the peculiar hardships involved in these cases. The House of Commons times out of number, the House of Lords by two conspicuous votes, and several of the most sagacious members of the Bench of Bishops, have pronounced the condemnation of these invidious rights. But the parochial clergy, with some honourable exceptions, are bent upon maintaining their privileges at all costs. They cannot afford, therefore, in the interval to make their administration too tyrannical, or to impose upon any class of men burdens greater than can be borne. But, as the struggle is not yet over, it is well to remember that the hardship is not confined to those who hold peculiar views on infant baptism. The whole burial grievance presses with irritating, though somewhat slighter force, upon hundreds of thousands of the Nonconformist population. The inhabitants of the large towns of the north have but a feeble idea of the amount of diffused annoyance caused in many of the rural districts by the continuation of the present system. In England the mischief is confined to the smaller villages. In Wales, however, many of the towns, being small and thinly populated, are exposed to the same inconveniences. In England and Wales together there are no less than 16,379 Dissenting chapels in connection with which there is no burying-place, and the frequenters of which are compelled to bury their dead in the parochial yards, or elsewhere, and the 639 cemeteries and 255 other unconsecrated grounds are obviously no adequate provision for so serious a deficiency. It is right, however, that the public should distinctly apprehend the nature of the annoyance of which most of these Nonconformists complain. Many rural clergymen, desirous of attenuating the grievance, state and rightly state, that a large number of their Dissenting parishioners have no serious objection to the Church service, and no personal dislike to accepting the ministrations of the rector or his deputy. This may be cheerfully conceded—nay, it is a fact—that many Nonconforming ministers themselves use the words of the liturgy wholly or in part. But they object to have the liturgy, or any other form of service, however unobjectionable, legally imposed upon them ; and they object to others, whose views respecting formularies may differ from their own, being subject to any such yoke. The same remark applies to the ministrations of the clergyman. Most commonly there is no dislike, and there may be a very strong liking, to him. But they distinctly prefer the services of the pastor who is their friend, and who is accustomed to perform for them religious ministrations, on the most solemn occasions of their life. In illustration of this, it may be well to state a case of most frequent occurrence, particularly in Wales. A minister of religion often visits a sick person for many months in succession, and almost daily. It is not unnatural to suppose that he feels a strong personal interest in those whom he attends with such assiduity, and that he is often repaid with the warmest gratitude and love. He visits the bereaved friends in the interval between death and burial, conducts some simple service at the door of the house, and follows the deceased to the gates of the churchyard, but then he is compelled to hand over the body to an entire stranger, who never saw or perhaps heard of the deceased person, for him to perform the last and most solemn office of all. No doubt all this is largely sentimental, and a question of personal feeling. But both ministers and bereaved relatives often feel acutely the denial of this last mournful privilege, and express themselves in the severest terms towards the system which lends itself to so great an act of injustice. It is not necessarily against the liturgy—not frequently against the clergyman—never, so far as we know, against the interment in consecrated ground—that Nonconformists object. They object, and their ministers object, to an affront offered to them in their most sensitive and susceptible moments. If all this seems to savour too much of the personal, and to show a lack of any measurable or ponderable hardship, we are afraid that we cannot discuss the matter further. It must be remembered that the clergy have been at great pains to thrust personal considerations into the foreground. They tell us that their "feelings" and their "susceptibilities" deserve some consideration. Canon Ryle has said that "to allow the ministers of other denominations to carry on religious services in churchyards is to dethrone the national clergyman from his position and deprive him of his official privileges." A whole catena of quotations to the same purport might be given, but the ministers of the Established Church have never sought to disguise that their status is at stake, and for that they are contending. There are personal considerations on both sides, and therefore the question must be dealt with as one of simple justice.

We have to thank the Government for having brought this matter nearer to a settlement than it has ever been before. Their Consolidation Bill procured for them two of the most ignominious defeats which they ever sustained, and the clergy saw themselves in greater danger of "dethronement" from their supremacy in the graveyard than they had deemed possible under a Conservative Ministry. The whole question is now practically beyond the range of argument—the outworks have been abandoned, and a mere handful of clerics, forsaken by some of their noblest comrades, hold the shattered citadel. To discuss anew the intricate property question would be a sheer waste of time. The broad fact remains that there are parochial burying grounds in which every deceased parishioner has a lawful claim to be buried. The clergyman, whether he call himself "freeholder" or by any other name, is the trustee for carrying out the appointments of the law, subject to certain conditions. Nonconformists ask for no property or rights except those which belong to them, by the verbal and practical admission of every parish minister in the land. They merely ask that the trusts or conditions under which their property is held may be so modified as to relieve them from certain irritations and drawbacks to which they are now exposed. The vast majority of these suitors for justice might have all they want at once ; but they refuse to accept relief for their own scruples upon terms which would inflict any hardship upon others, however few their number, however inconsiderable their causes of complaint. To this position we hope the Liberal party will adhere. The policy of petty compromises and cunning adjustments does not always succeed, even with a powerful Conservative Ministry. It is altogether out of place in the Liberal programme. Where the solution is so simple, as it is in the burials grievance, and where compromise is hampered on every side with such hopeless perplexity, it would be little else than madness to stop short of the desired goal.

BLACKWOOD'S MAGAZINE ON THE LIBERAL PARTY AND THE SCOTTISH CHURCH.

The following is a quotation from an article in the current number of *Blackwood's Magazine*. We are obliged to this journal, as to all the recent Tory candidates in Scotland, for keeping the Scottish Church question in the front of national politics, especially when we see that Tory opinion is practically powerless :—

"Of all men Mr. Gladstone is most responsible for the new attitude of the Liberal party during the last ten years, as a party moved by agitation rather than by enlightened public opinion. Whatever may have been the good or evil of Liberalism in former times, it had, at least, always a policy. It professed to have great objects in view, the wisdom and benefit of which it sought to set forth. It addressed the mind of the country. It claimed to be the party of *reason* against prejudice, of breadth against narrowness or sectarianism. It is unnecessary to consider how far this was the case. Such was the pretension of the party. Its mission was to hold forth certain great principles, that others might see them and turn towards their light. It sought in all things to lead and not to follow. But now it no longer even pretends to such a mission. It no longer advocates definite principles or a definite course of policy as right and good in themselves. Instead of leading, it stand hesitating before the mob of sectaries in England and Scotland alike, and virtually saying to them, 'Tell us what we shall do. Only make a sufficient noise, and we shall respond. We leaders have no particular wish to move—there are many difficulties in such a line of movement—but only press sufficiently hard and we will be found at your head.'

"It is necessary to trace more particularly the recent actions of certain Liberal leaders in order to bring before our readers the full significance of the change they would initiate in the principles of their party on the question of national religion. At a loss for some definite line of policy which would again carry them forward to office, they have sought in all directions after the traces of popular agitation —now the county franchise, and now the land questions raised by some of the more forward of their number, and now the religious jealousies of the northern part of the kingdom. Unlike the Conservative leaders, who, when excluded from office by what seemed the deliberate judgment of the constituencies, had the grace to bide in patience the return of popular favour, and to practise an attitude of dignified abstinence from vulgar clamours, the Liberal leaders have been at once clamorous and disunited. They have courted the gale of rising agitation in every direction, and yet they have not been able heartily to agree to run together in any one direction. Not even the extension of the county franchise has united them ; and, at the

But editors get into grooves, and one month to them, as editors, is just the same as another month. Seasons are nothing to them—they are ignored. And so, in opening, first, the *University Magazine*, in which we are sure of finding something unexpected and something fresh, we did not think that we should find anything especially seasonable. No! This number might just as well have been produced in March as in September: yet it is a good number in itself. But, let us ask, why should so many people be writing about Buddhism? The first article is on this subject. We have read better and worse. "The Catholic University Question" is very well treated in another article, the tone of which is thoroughly sound. As the writer says, after a sagacious review of the whole question, "No! The Liberal party has *not* been wrong in refusing to lend itself to any schemes for giving State recognition to such systems as these." This article is well worth not only reading but preserving. Then we have an admirable portrait and memoir of Mr. Stopford Brooke. Let us say of this series of articles, with their lifelike photographs, that the writers never violate the canons of good taste. Mr. Harrison's reminiscences are continued with some good anecdotes. "Historic Credibility" is somewhat pretentious, but "Three Days out of Harness" is amusing and well written. There are other articles that make up a very good number.

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Fraser has no more idea of a holiday number than any other of the magazines. In fact, it is almost exceptionally solid, which is saying a great deal. Here we have "The Resources and Products of Asiatic Turkey"—a subject heavy enough to take one's breath away—and that is followed by "The Multiplication of Universities," not lively and not sound. Who Mr. Mullinger, who writes this article, may be we do not know, but we wholly disagree with the argument of his paper. It would be a national advantage that Oxford and Cambridge should not occupy the positions that they now do. They are educational superstitions. Another article, "Among the Burmese," is informing, and that is all. The best paper in this number follows the one we have just named——the "Public Career and Personal Character of Francis Bacon." But why not Lord Bacon? The writer writes well, but puts forth nothing new. We have other articles on "English Capital," on "Italian Musical Life in the Eighteenth Century," and so on. The tone of "Peace with Honour" is for the most part, admirable, but "there is, in fact, no Liberal party, hardly so much as a rump"? Not a bit of it! Wait and see! And now, this heavy number—for it *is* heavy—is brought out under the editorship of the light, genial, and yet thoughtful writer of our favourite "Ivy Leaves."

The *Gentleman's Magazine* is light; any journal in which Mr. Sala writes must be somewhat light, and, to a certain extent, humorous, as is his article in this month's number, the title of which, however, is offensive to good taste, as the editor should have seen. The other articles demand no great degree of attention. They are such as "Sark and its Caves," by the Hon. Roden Noel; a sufficient holiday article; "Richard Brinsley Sheridan," sketchy and readable but not thorough; "Early Wedding Customs," which we seem to have read before, "Cervantes' Novels" demand a more thorough treatment than Mr. Mew has given to them. But Mr. Proctor's "First Fruits of the Eclipse Observations" is a masterpiece of popular astromony. May we say that the "Table Talk" is not, and has not lately, been so good as it used to be?

Mr. Hardy's "Return of the Native," in *Belgravia*, does not, as we continue to read it, equal either of his previous novels. In fact, it is getting forced and somewhat slow, and we are getting tired of it, as, we believe, many other readers are. "Our Scholastica," by Mrs. Lynn Linton is in a new vein for the writer, but well sketched. Mr. Forbes has an ingenious article, worth reading, on "Bird or Reptile: Which?" There is an amusing extravaganza entitled the "Empress of Esdorra," in which there is nothing to think about, and Mr. Collins almost excels himself in the "Mystery of Modern Venice." One writer with a Scotch name has an article on the "Game of Bowls." Well, autumn is coming, and perhaps it is not altogether untimely.

In *Temple Bar* the leading story is lengthened out too much, although some rather tragical incidents are introduced into the present part. But the idea of this tale, which could be easily realised in the first two chapters, might have been completed a month ago—and better then than a month hence. The narrative is getting to be sprawling. We have no objection to read an eulogium upon "Claverhouse" such as we find in these pages, but "Bloody Claverhouse" he will continue to be notwithstanding all that can be said in his favour. "A Fortnight in Cyprus" is timely, and the better that it is not political. "Garrick's Rivals and Associates" is one of the very able articles of this kind for which this magazine is distinguished. *Temple Bar* has plenty of other light matter as readable as can be, but we still object to the tone of "Limmer's."

Let us say to Mrs. Henry Wood, that the age of Mrs. Radcliff has passed. We thought of saying this last month as we read the August intalment of "Pomeroy Abbey," in the *Argosy*. Plot is very good, and Mrs. Wood is, next to Mr. Wilkie Collins, unequalled in plot, but there is such a thing as going too far, as, for instance, the "Castle of Otranto." Is Mrs. Wood going to give another brazen helmet? we almost expect it. But very enjoyable are the remaining contents of the *Argosy*, light, pleasant, agreeable, although we must except from these terms, "The Royal Mausoleum, Frogmore," which, while good in description, is too mechanically sentimental.

Scribner's Monthly is admirably characteristic. As we read this journal, month after month, we recognise the great, if recent, advances in art of American writers and American draughtsmen. Purest English, magnificent drawing and engraving—the latter for effectiveness not to be equalled in England, although it may be in France. In this month's *Scribner* the distinctively American articles are the best—such as "Hunting the Mole Deer in Colorado" (admirably illustrated), and "Glimpses of Western Farm Life." "To South Africa for Diamonds" is the continuation of a very graphic sketch. The other articles are all worthy of the high character of this journal.

Frank Leslie's *Sunday Magazine* is, as usual, an *olla podrida* of matter, and the cheapest in the world—more than seventy articles of all kinds, with an almost equal number of illustrations. Let us call especial attention in regard to the latter to the portrait of Dr. Charles Hodge, which, from many remembrances, we can say is admirable.

Good Words. Mr. Black has some of his most effective writing in the present instalment of "Macleod of Dare." Dr. Tulloch writes much better on "Erasmus and More" than he does on ecclesiastical topics of the present day. Major Butler has a capital sketch of the "Yosemite Valley," and Mr. Lockyer another fine paper on "The Earth's Place in Nature." At present, of all popular magazines, *Good Words* is the best.

Sunday Magazine also is very fresh. Note Mr. Tipple's "Christ's Little Ones and their Angels," Mr. Ewart's article on "Roger Bacon," Miss Havergal's delicious "Seed of a Song"—Mr. Stone and Miss Havergal seem to be the only good writers of religious piety—and Dr. Macduff's "Sermon at a Lake Side." We are obliged to say that the "Sunday Evenings with the Children" have been, and are still, a failure. They are not done in the right manner.

Very timely are the papers in *London Society* on Switzerland and the Swiss, with engravings that bring both forgotten and half-forgotten scenes to memory, and "Alpine Ascents and Adventures." And again we have the field-cricket's curious adventures. The "Club Cameras" are readable, but when will literary men cease to quote "Cæsar's wife"? A man who uses such a hackneyed illustration should be condemned as an incompetent.

In the *Leisure Hour* there is remarkably good and suitable matter. Mr. Harry Jones discourses of air and exercise—the very thing for everybody this month; weather-charts and storm-warnings might have been studied with effect last week; the "Spanish Diligence Drive" is seasonable, and so is "Harvest in the Vale of Avoca"; while few letters could be more charming than Miss Bird's from the Rocky Mountains.

There is a paper in *Sunday at Home*, "The Celestial Railroad," by Nathaniel Hawthorne. It is a rather poor travesty of "The Pilgrim's Progress." Better by far are Mr. Paxton Hood's vignettes of the great revival of the eighteenth century, and Mr. Heard contributes a paper of high character on the "Sorrow of the Sea," the tone of which all, at one time or another, must have experienced. Is not "George Moore," by this time, rather overdone? One somewhat sickens at the fulsome praise bestowed on this not remarkable man. The worship of money was never exhibited to a greater degree than in the literary notices of Mr. Moore.

Cassell's Family Magazine has some useful and some amusing articles—as usual. There is suggestion and amusement in "A Summer Experiment in Cookery," readable matter in "Our Highland Tour," and wise counsel in "How to Eat to Live." When, however, will editors of magazines cease to print sonnets, such as we find in these pages, not one of which is worth the trouble of reading?

The fiction in the *Quiver* has fallen off, and we can say nothing now, as we read on, in praise of the tales making their appearance in this magazine. Nor is there any article above a somewhat low degree of merit. "Commonplace" is the word to apply to pretty well all the contents of this number.

The *Day of Rest* is singularly good. The serial tale is well carried on; Dr. Vaughan has a fine homily on "Bread and Wine," Mr. Proctor one of his best on popular astronomy, and Mr. Cox one of his very best spiritual lessons on "The One Thing Needful." The remaining articles are interesting.

And now what shall we say of *Little Folks?* Let the children answer. The answer is, "It is such a nice number." And what of *St. Nicholas?* The answer is, "It's so clever and so very new"—and so it is.

The religious magazines are almost hopelessly dull. Mr. Trestrail's article on Robert Hall—one of his reminiscences of Bristol—is the best and almost only readable paper in the *Baptist Magazine*. There is a very good paper by Mr. Prout in the *Evangelical*, on "Some of the Moral Aspects of Future Punishment," and a most able and suggestive one in the *Congregationalist* on "Home Reunion."

BRIEF NOTICES.

The Training of the Twelve: or, Passages out of the Gospels Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship. Second Edition. Revised and improved. By ALEXANDER BALMAIN BRUCE, D.D., Professor of Theology, Free Church College, Glasgow. (Edinburgh: T. and T. Clark.) We commended this work heartily on its first publication. And with equal heartiness do we commend this second edition, with special reference to the changes which it has undergone. These changes we shall indicate in the words of the author. Two alternatives presented themselves: One was to recast the whole, so as to give the work a more critical and scientific character, and make it bear more directly on current controversies respecting the origin of Christianity; the other was to allow the book to remain substantially as it was, retaining its popular form, and limiting alterations to details susceptible of improvement without change of plan. The author, wisely, we think, resolved on the latter course. It is difficult to serve two masters or to accomplish two ends at once. And to adopt the former of the two courses suggested would have been to write a new book. In preparing this new edition, however, Dr. Bruce has retrenched the homiletic element. But the changes have not all been in the direction of retrenchment. It is possible to be so brief and sketchy as to miss not only the latent connections of thoughts, but even the thoughts themselves. And to make good defects of this order the author has, while cancelling or reducing in bulk many paragraphs, added not a few new ones. The chief novelty in this edition is a series of footnotes referring to some of the principal recent publications, British and foreign, whose contents refer more or less to the Gospel history, such as the works of Keim, Pfleiderer, Colani, Farrar, Sanday, and "Supernatural Religion." The notes referring to Mr. Sanday's work bear on the important question, How far we have in John's Gospel a reliable record of the words spoken by Jesus to His disciples on the eve of His passion? In these notes on Sanday we see how men create difficulties through lack of insight into the words and themes on which they stumble. As a specimen

of Dr. Bruce's references to current discussions, we give the follwing, not from a footnote, but from the text (p. 147—8) :—

Others, not going so far as Renan, shrinking from thoroughgoing naturalism, believing in a perfect Christ, a moral miracle, yet affect a Christianity independent of dogma, and as little as possible encumbered by miracle, a Christianity purely ethical, consisting mainly in admiration of Christ's character and moral teaching; and, as the professors of such a Christianity, regard themselves as exemplary disciples of Christ. Such are the men of whom the author of "Supernatural Religion" speaks as "characterised by a tendency to eliminate from Christianity, with thoughtless dexterity, every supernatural element which does not quite accord with current opinions," and as "endeavouring to arrest for a moment the pursuing wolves of doubt and unbelief by practically throwing to them scrap by scrap the very doctrines which constitute the claims of Christianity to be regarded as a Divine revelation at all." Such men can hardly be said to have a consistent theory of the universe, for they hold opinions based on incompatible theories, are naturalistic in tendency, yet will not carry out naturalism to all its consequences. They are either not able, or are disinclined, to realise the alternative, and to obey the voice of logic, which like a stern policeman bids them "Move on"; but would rather hold views which unite the alternatives in one compound eclectic creed; like Schleiermacher, himself an excellent example of their class—of whom Strauss remarks that he ground down Christianity and Pantheism to powder, and so mixed them that it is hard to say where Pantheism ends and Christianity begins. In presence of such a spirit of compromise, so widespread, and recommended by the example of many men of ability and influence, it requires some courage to have and hold a definite position, or to resist the temptation to yield to the current and adopt the watchword: Christianity without dogma or miracle. But perhaps it will be easier by and by to realise the alternatives, where time has more clearly shown whither present tendencies lead. Meantime it is the evening twilight, and for the moment it seems as if we could do without the sun, for, while he is below the horizon, the air is still full of light. But wait a while, and the deepening of the twilight into the darkness of night will show how far Christ, the Holy One of the Church's confession, can be dispensed with as the sun of the spiritual world.

We need scarcely say that we give an honoured place in our library to this work. Christ is still His own witness. If men would only study *Him* and understand *Him*, they would save themselves from many doubts, and would find a bridge over many difficulties.

THE AKENHAM BURIAL SCANDAL.

(From the *Manchester Examiner*.)

Another "burial scandal," to use the stereotyped phrase, has just occurred at Akenham, near Ipswich. There are one or two features which impart some slight tinge of novelty to circumstances which otherwise are painfully like the ordinary run of such cases. An unbaptized child of two years old, both of whose parents are Baptists, died, and as there is neither cemetery nor Nonconformist burial-ground in the parish, application was made to the Rev. George Drury, rector of the adjoining parish of Claydon, who is also incumbent of Akenham, with a view to its interment in the parish graveyard. Mr. Drury declined to grant burial in the consecrated ground, but offered to commit the child's body to a place reserved, in the rear of the church, for stillborn infants. He refused to perform any ceremony in the churchyard himself, or to allow any ceremony to be performed by others. So far, there is little to separate this case from others of a similar kind which so often occur. But Mr. Gooding, the employer of the bereaved father, determined to arrange for a short religious service in a meadow situated close to the church gate, and for this purpose procured the assistance of the Rev. Wickham Tozer, a Baptist minister from the neighbouring town of Ipswich. The funeral was fixed at half-past five o'clock, and a little before that time the coffin was placed on the ground near the churchyard gate. A small assemblage of about thirty persons stood around, and Mr. Tozer began to read suitable portions of Scripture. The incumbent, who had been waiting in the churchyard, attired in garments which are described as "Ritualistic," no sooner saw another conducting a service which he had declined to perform, than he walked, or to use the picturesque words of the report, "sailed majestically" up the path, came out of the gate, and interrupted Mr. Tozer by declaring that he could not allow a religious service to be conducted over an unbaptized infant, and by complaining of the waste of time to which he was subjected by this delay. Mr. Tozer submitted quietly to these interruptions for a few minutes, and when at last compelled to reply to Mr. Drury, did so in a very courteous and forbearing manner. But the interruptions becoming more frequent and offensive, his replies were more severe, and a sharp altercation took place between the two ministers, with the occasional interference of one or other of the bystanders. At length the incumbent locked the gate of the churchyard and withdrew, the service was completed, and Mr. Gooding, with the friendly aid one of the churchwardens, committed the poor child's body to its last resting-place. Comment on this scene is needless. If things were said and done on both sides which would have been better left unsaid and undone, it must be allowed that the provocation was exceptional and altogether on one side. That the clengyman was within his right in refusing burial to a child unbaptized must be at once allowed. But there are two ways of performing a duty. Most of the clergy succeed in avoiding these disgraceful encounters without sacrificing their conscientious convictions. They are not compelled to ferret out the private details of a parishioner's previous history. As a rule they quietly perform the burial service, without asking questions about early baptisms. When the fact of non-baptism is brought before them officially, though obliged to deny the use of the liturgy, they usually allow the surviving friends to make any arrangements which will blunt the keenness of the unavoidable refusal. A little humanity and a little tact will go a long way in helping a clergyman to escape the difficulties in which a false position has placed him. But in this case wrong-headedness and sacerdotal pride led the parochial despot deliberately to go out of his way in order wantonly to inflict as much pain as he could upon heartbroken parents. The duty imposed by a persecuting law was evidently a congenial one, and was carried out with perfect fidelity to its cruel spirit.

The class of cases represented by the Akenham "scandal" are only part of a greater grievance. The operation of the burial laws upon members of the Baptist body are specially severe, in consequence of their conscientious abstention from the practice of infant baptism. For those clergymen, therefore, who seek to maintain their exclusive right of officiating in the parish graveyards it would be wise, at the present moment especially, not to call too frequent or too prominent attention to the peculiar hardships involved in these cases. The House of Commons times out of number, the House of Lords by two conspicuous votes, and several of the most sagacious members of the Bench of Bishops, have pronounced the condemnation of these invidious rights. But the parochial clergy, with some honourable exceptions, are bent upon maintaining their privileges at all costs. They cannot afford, therefore, in the interval to make their administration too tyrannical, or to impose upon any class of men burdens greater than can be borne. But, as the struggle is not yet over, it is well to remember that the hardship is not confined to those who hold peculiar views on infant baptism. The whole burial grievance presses with irritating, though somewhat slighter force, upon hundreds of thousands of the Nonconformist population. The inhabitants of the large towns of the north have but a feeble idea of the amount of diffused annoyance caused in many of the rural districts by the continuation of the present system. In England the mischief is confined to the smaller villages. In Wales, however, many of the towns, being small and thinly populated, are exposed to the same inconveniences. In England and Wales together there are no less than 16,379 Dissenting chapels in connection with which there is no burying-place, and the frequenters of which are compelled to bury their dead in the parochial yards, or elsewhere, and the 639 cemeteries and 255 other unconsecrated grounds are obviously no adequate provision for so serious a deficiency. It is right, however, that the public should distinctly apprehend the nature of the annoyance of which most of these Nonconformists complain. Many rural clergymen, desirous of attenuating the grievance, state and rightly state, that a large number of their Dissenting parishioners have no serious objection to the Church service, and no personal dislike to accepting the ministrations of the rector or his deputy. This may be cheerfully conceded—nay, it is a fact—that many Nonconforming ministers themselves use the words of the liturgy wholly or in part. But they object to have the liturgy, or any other form of service, however unobjectionable, legally imposed upon them; and they object to others, whose views respecting formularies may differ from their own, being subject to any such yoke. The same remark applies to the ministrations of the clergyman. Most commonly there is no dislike, and there may be a very strong liking, to him. But they distinctly prefer the services of the pastor who is their friend, and who is accustomed to perform for them religious ministrations, on the most solemn occasions of their life. In illustration of this, it may be well to state a case of most frequent occurrence, particularly in Wales. A minister of religion often visits a sick person for many months in succession, and almost daily. It is not unnatural to suppose that he feels a strong personal interest in those whom he attends with such assiduity, and that he is often repaid with the warmest gratitude and love. He visits the bereaved friends in the interval between death and burial, conducts some simple service at the door of the house, and follows the deceased to the gates of the churchyard, but then he is compelled to hand over the body to an entire stranger, who never saw or perhaps heard of the deceased person, for him to perform the last and most solemn office of all. No doubt all this is largely sentimental, and a question of personal feeling. But both ministers and bereaved relatives often feel acutely the denial of this last mournful privilege, and express themselves in the severest terms towards the system which lends itself to so great an act of injustice. It is not necessarily against the liturgy—not frequently against the clergyman—never, so far as we know, against the interment in consecrated ground—that Nonconformists object. They object, and their ministers object, to an affront offered to them in their most sensitive and susceptible moments. If all this seems to savour too much of the personal, and to show a lack of any measurable or ponderable hardship, we are afraid that we cannot discuss the matter further. It must be remembered that the clergy have been at great pains to thrust personal considerations into the foreground. They tell us that their "feelings" and their "susceptibilities" deserve some consideration. Canon Ryle has said that "to allow the ministers of other denominations to carry on religious services in churchyards is to dethrone the national clergyman from his position and deprive him of his official privileges." A whole catena of quotations to the same purport might be given, but the ministers of the Established Church have never sought to disguise that their status is at stake, and for that they are contending. There are personal considerations on both sides, and therefore the question must be dealt with as one of simple justice.

We have to thank the Government for having brought this matter nearer to a settlement than it has ever been before. Their Consolidation Bill procured for them two of the most ignominious defeats which they ever sustained, and the clergy saw themselves in greater danger of "dethronement" from their supremacy in the graveyard than they had deemed possible under a Conservative Ministry. The whole question is now practically beyond the range of argument—the outworks have been abandoned, and a mere handful of clerics, forsaken by some of their noblest comrades, hold the shattered citadel. To discuss anew the intricate property question would be a sheer waste of time. The broad fact remains that there are parochial burying grounds in which every deceased parishioner has a lawful claim to be buried. The clergyman, whether he call himself "freeholder" or by any other name, is the trustee for carrying out the appointments of the law, subject to certain conditions. Nonconformists ask for no property or rights except those which belong to them, by the verbal and practical admission of every parish minister in the land. They merely ask that the trusts or conditions under which their property is held may be so modified as to relieve them from certain irritations and drawbacks to which they are now exposed. The vast majority of these suitors for justice might have all they want at once; but they refuse to accept relief for their own scruples upon terms which would inflict any hardship upon others, however few their number, however inconsiderable their causes of complaint. To this position we hope the Liberal party will adhere. The policy of petty compromises and cunning adjustments does not always succeed, even with a powerful Conservative Ministry. It is altogether out of place in the Liberal programme. Where the solution is so simple, as it is in the burials grievance, and where compromise is hampered on every side with such hopeless perplexity, it would be little else than madness to stop short of the desired goal.

BLACKWOOD'S MAGAZINE ON THE LIBERAL PARTY AND THE SCOTTISH CHURCH.

The following is a quotation from an article in the current number of *Blackwood's Magazine*. We are obliged to this journal, as to all the recent Tory candidates in Scotland, for keeping the Scottish Church question in the front of national politics, especially when we see that Tory opinion is practically powerless :—

"Of all men Mr. Gladstone is most responsible for the new attitude of the Liberal party during the last ten years, as a party moved by agitation rather than by enlightened public opinion. Whatever may have been the good or evil of Liberalism in former times, it had, at least, always a policy. It professed to have great objects in view, the wisdom and benefit of which it sought to set forth. It addressed the mind of the country. It claimed to be the party of *reason* against prejudice, of breadth against narrowness or sectarianism. It is unnecessary to consider how far this was the case. Such was the pretension of the party. Its mission was to hold forth certain great principles, that others might see them and turn towards their light. It sought in all things to lead and not to follow. But now it no longer even pretends to such a mission. It no longer advocates definite principles or a definite course of policy as right and good in themselves. Instead of leading, it stand hesitating before the mob of sectaries in England and Scotland alike, and virtually saying to them, 'Tell us what we shall do. Only make a sufficient noise, and we shall respond. We leaders have no particular wish to move—there are many difficulties in such a line of movement—but only press sufficiently hard and we will be found at your head.'

"It is necessary to trace more particularly the recent actions of certain Liberal leaders in order to bring before our readers the full significance of the change they would initiate in the principles of their party on the question of national religion. At a loss for some definite line of policy which would again carry them forward to office, they have sought in all directions after the traces of popular agitation—now the county franchise, and now the land questions raised by some of the more forward of their number, and now the religious jealousies of the northern part of the kingdom. Unlike the Conservative leaders, who, when excluded from office by what seemed the deliberate judgment of the constituencies, had the grace to bide in patience the return of popular favour, and to practise an attitude of dignified abstinence from vulgar clamours, the Liberal leaders have been at once clamorous and disunited. They have courted the gale of rising agitation in every direction, and yet they have not been able heartily to agree to run together in any one direction. Not even the extension of the county franchise has united them; and, at the

moment at which we write, one of the most prominent and efficient of the members of Mr. Gladstone's Government, Mr. Goschen, has intimated his resolution to retire from the representation of the City of London on this very account, that he is unable to follow the majority of his party in still further reducing the franchise. Hopeless of union in the strictly political line, they have turned their eyes to the excited religious atmosphere of Scotland, and seeing there signs of disturbance, they have begun to cherish hopes that the eruptive tendencies of the Scottish mind on the subject of religion may possibly open up for them a path of advancement. There is, to say the least of it, an unspeakable *meanness* in this hope. Were Scotland in any respect religiously oppressed, instead of being, in this as in other respects, the freest country in the world, it might have invited the Liberal agitator. But it has not even any exclusive churchyards. There are none of its Churches at any disadvantage with another, *save in so far as they have deliberately preferred the disadvantage at the price of some advantage dearer to them than anything the State can give them.* The clergy of the Dissenting churches in Scotland, one and all, enjoy very much the same position and *prestige* as those of the Established Church—that is to say, such social credit as they make for themselves by their character and efficiency as Christian ministers. There is hardly a trace of the social preference so commonly accorded in England to the minister of the National Church, in comparison with his Dissenting brethren. If the clergy of the Established Church, or of the Episcopal communion, enjoy, upon the whole, any preference, this is entirely owing to their personal qualities being more acceptable to the better classes of society. In short, Scotland, democratised to the core in other respects, is as democratic in religion as even an advanced Liberal could well desire. Its Church prerogatives have been levelled down till the trace of privilege hardly exists; and every wise thinker, however Liberal, would rather be disposed to do something to foster the germs of a higher religious culture in Scotland, than to reduce to still further bareness its almost dead level of religious democracy.

But no. Democratised as Scotland is, *it still has a National* Church. This, and its legal system, culminating in the Edinburgh Court of Session, may be said to be the only historical institutions that remain in a country which was once jealously proud of all national monuments. Its old school system, which had many claims to veneration, perished under the destructive hands of the late Government; and a brand new rate-supported system, with all the vulgar adjuncts and levelling tendencies that come from rates, has taken its place. The levelling mania which overthrew the parish school, sees something further to overthrow in the parish church. Ecclesiastical divisions, it is well known, in Scotland breed strong passion; and in the absence of all other movement in the country, may we not, certain leaders of the Liberal party have virtually said to themselves, get the moving power in Scotland that can again carry us into office? Movement is what we need—passion excited anyhow, although it come from the stained depths of religious jealousy and bigotry. If only we can raise the wind, let us raise it. It may blow hard and far, and carry in its sweep the Church of England, with which we have no wish to meddle—meddling with which will make a "tremendous" row, says my Lord Hartington; but whatever may come of the storm, if it only help the Liberal party, it is a good storm, and deserves our encouragement. If a policy of this order—and the motives of this policy are certainly not higher than we have described—is not a *mean* policy, we do not understand the rudiments of party ethics. Its meanness is so obvious, that we should hope many an honest Dissenter, little as he may care for the Church of Scotland, may be ashamed of it, and disown it.

JOSEPH ARCH AT A DISESTABLISHMENT MEETING.

The *Trowbridge and North Wilts Advertiser* of Saturday last reports a great meeting held at Clandown, Somersetshire, in support of the disestablishment of the English Church. It is stated that large placards called upon the men of the mining district to "come and listen" to the addresses of the champions, and come they did nearly 2,000 strong. The piles upon piles of "black diamonds" stacked at the pits' mouths throughout Radstock tell a tale of slack trade; hence the miners who were at "play" had ample opportunity to turn their steps towards the Liberator's trysting tree, Clandown, to hear the promised speeches. If the Camerton brass band, chartered for the occasion, did send merry music o'er the lea, and play the "Campbells are coming," or the "March of the Men of Harlech," it was pardonable, for enthusiasm was manifested on every hand; and if the Campbells did not come, Camerton did, and the men of Radstock, if not the men of Harlech, marched to the meeting in large numbers. No wonder it is called Clandown, for Carlingcote, Peasdown, Braysdown, Midsomer Norton, Paulton, Timsbury, Dunkerton, Warmley, and other Nonconformist clans were well represented. This Clandown is, they say, the Prince of Wales's land, and on the top is a dip, or hollow. Here the meeting was held—a wagonette in the centre being the platform, and the grassy ridges furnishing sitting ground for the audience in this natural amphitheatre, while several vehicles containing anxious listeners were ranged round the edge.

Mr. J. SPEAR, of Braysdown, was voted to the chair, and there were present, amongst others, Mr. Arch, the Rev. G. Duncan (of Frome), Mr. T. G. Grundy (of Bristol), the Revs. J. Kempton (Paulton), W. Radnor (Midsomer Norton), J. H. Best and S. Johnson (Frome), G. H. Lemon (Radstock), and many other representatives of Nonconformity and of the Liberal party in the district. The CHAIRMAN made an appropriate speech on disendowment, giving many figures which greatly interested the audience. The Rev. G. DUNCAN followed on the principle of a State-Church, and moved a resolution in favour of disestablishment and disendowment.

Mr. JOSEPH ARCH, who rose amidst applause, seconded the resolution. There was nothing like experience. Mr. Duncan had treated largely of the theory of this question. He should give them the results of his experience. He did not think it was right or just for the State to control his religion. (Hear, hear.) When they took a survey of the false position in which the State placed the Church, every sensible Englishmen would wish for a separation of the Church and State in order that each might take his proper place in the country, and the State to do its proper duty. (Hear, hear.) He had received no small amount of snubbing, and no small amount of abuse, because he had dared to speak on the question of disestablishment and disendowment of the Church. He was there in his individual capacity, and he did not stand there as the representative of a large body of working men when he spoke on this question, because if the advocacy of disestablishment and disendowment were wrong, he did not wish to commit anybody but himself to it. (Hear, hear.) It was some thirty-two years ago since he dared to have a purpose, and dared to make it known, but till that time it was a marvellous thing that the State Church took but very little, if any, notice of him. If he assembled within the walls, all well and good, but if he stopped away he could truly say no man cared for his soul. But the very moment that he dared to have a purpose and a conscience and a belief in the supremacy of God and his duty to Him as His creature, and he dared to enter the precincts of a Dissenting place of worship, the Church began to look after him, and looked after him in not a very friendly manner. He was very pleased indeed to think that he had brought the Church to notice him; but if he were to give them a detailed history of how the Church treated him, he should weary them and take up too much of their time. He would speak of the Established Church in connection with the rural parishes of England. They had often heard the question asked what would the parishes of England do without a State Church in their midst and a gentleman of culture to look after them. (Laughter.) He was inclined to think if the rural parishes had been left to the tuition of those cultured gentlemen alone, England would have been in a terrible condition—(Hear, hear)—for, as a rule, in those parishes where no influence but that of the State Church and those gentlemen of culture existed, he found the people in the darkest possible ignorance—(Hear, hear),—and a disgrace to a civilised country like ours. Let them go into their Somerset villages, and they would find the working men down in the ditch of poverty—thrown there because they were ignorant. (Hear, hear.) He had been charged with bringing very serious accusations against the State Church and her members, but he thought he had just grounds for doing so, and when those accusations were tested, and when every witness had been fairly examined, the day would come when England would effectually pronounce the verdict, "She is not worth preserving as a State Church, let her be disestablished and let her be disendowed." (Hear, hear.) In 1864 a Royal Commission was appointed to inquire into the condition of the peasantry, and generally speaking the commissioners, when they went to inspect a village, took the clergyman round with them. Now, what was the statement made with respect to a great number of parishes in the western counties? They found from the Blue Books that the condition of the peasantry was very bad indeed; that the poverty was fearful to observe, and that in many instances eleven human beings slept in a bedroom not more than twelve feet square. (Cries of "Shame.") These statements had been reported to the commissioners, and these so-called Christian gentlemen, appointed and paid by the State to look after the social as well as the religious comfort of these poor, untutored peasants, had seen their sufferings—they had been under their noses for centuries—but when did they find a bishop in the House of Lords attempting to bring in a bill to improve the sanitary condition of the badly housed, badly paid, badly fed peasantry? (Hear, hear.) Even if it was not the duty of the village rector or the village curate to make an effort to put an end to the poverty and degradation in which the peasants lived, the bishops ought certainly to have tried to rouse Parliament and to rouse the country into some action to prevent the miserable herding together and the miserable degradation of the rural population. (Hear, hear.) They were silent, but no sooner did he open his mouth and raise his voice to expose the suffering, misery, and poverty of his agricultural brethren, than one of the bishops said, "Duck him in the horse pond." (Cries of "Shame.") He solemnly brought the accusation against the State clergy that they had neglected the social elevation and comfort of tens of thousands of rural working men. (Hear, hear.) But then they were asking what would have been the state of education had it not been for the State Church, who had taken into her custody and under her care, the education of the working classes? In 1867, Mr. Stanhope, a commissioner, went through Dorsetshire and a part of the county of Somerset, and he reported that but very few lads were found in the village schools over the age of eight years. Now where were those lads gone? Why, were they not driven into the fields, through the poverty of their parents, to scare away and starve crows, while they were nearly starved to death in starving the birds? With all the boast of the superior education they had given to the agricultural labourers, the clergy were the first men in England to denounce them as ignorant, now that they were clamouring for the franchise. If the clergy had given the rural population the education they told people they had, why should they want to keep them out of their political rights? (Hear, hear.) And if it was true that the labourers were too ignorant to have the franchise, then he said the disgrace laid at their doors. (Hear, hear.) The clergy wished to make them believe that they had great difficulty in obtaining the means to educate the rural population, but he understood that since 1839 the Establishment had received more than half-a-million of money a year from the State for educational purposes. They had not seen their balance-sheets to show what they had done with that money, but the day would come when the country would demand a balance-sheet from them. (Hear, hear.) Then, again, the second-class schools which had been endowed by rich and doubtless pious men and women for the purpose of educating the working man's child, had gone into the hands of others and the middle classes, and the clergymen educated their children out of the money that ought to have been applied to the education of the children of the working classes. He knew what he was talking about, he knew where these schools were, and he knew men who had been robbed of a good education by these pieces of snobbery and jobbery. Then they were told to take off their hats and be thankful for small mercies. (Laughter.) With all the drawbacks they had experienced and the difficulties there had been in the villages in the way of obtaining education, the agricultural labourers had managed to learn a little, and they had managed to learn that they were as good as other men. (Hear, hear.) They might not have broad acres of land; they might not have wealth at their command; they might not have very large brains in their heads, but they had managed by some means or other to know that they were made of one flesh and blood, and that the child of a miner or of an agricultural labourer was as valuable to the God that made it as the child of a parson or a prince. (Hear, hear.) They might also ask what had the clergy done with regard to politically educating the men of our rural population? He had often been amused when he had been addressing large assemblies of working men on political topics—he had talked a little about the war in the East, and had taken Lord Beaconsfield to task—and here let him say that if the Liberationists were going to disestablish and disendow the State Church in the same unconstitutional and, he would say, dishonest way that Lord Beaconsfield stole Cyprus away from the Turks, he would not be on that platform. Reverend gentlemen had come to him and said they wished from the bottom of their hearts that he would not meddle with politics. (Laughter.) They agreed with him in every respect in his efforts for the social elevation of the working classes, but he must not meddle with political questions. The reply he had made to them was, "Is not your Church a political institution?" (Hear, hear.) They answered they could not see it in that light—(laughter)—it was a Christian institution. He said with John Bright that the Established Church had been the greatest engine for political mischief that has ever cursed any country. (Hear, hear.) Let them look at the tens of thousands of labourers throughout the length and breadth of England, and let him ask whether they had read of one single clergyman calling his parishioners together to protest against the miserable snobbery of the present Government with regard to the war in the East. (Hear, hear.) Certainly, the clergy had signed petitions, but their strength was in their silence; but what did the poor country "joskins," who were not sufficiently educated to have a vote, do? With only five clear days' notice 656 of them, representing 60,000 men, assembled in the metropolis to protest against England being dragged into war. (Cheers.) Talk about the Church and State ministers being a credit to the country, were not the agricultural labourers as much a credit to England as they were? (Hear, hear.) He did not want to boast, but there was not a meeting held on the war question that opened Lord Beaconsfield's eyes more than the meeting in the Memorial Hall, London. The men at that meeting represented 60,000 of the men who composed the very thew, the very blood, the very life and the very soul of the army, and they told Lord Beaconsfield they had no vote, and in the name of God and justice they would not fight. (Applause.) There was another matter he wished to speak about. He was sometimes called uncharitable for meddling with this Church and State question, and told that by his inflammatory harangues and violent expressions he was doing a vast

amount of mischief. A clergyman some time ago wrote a letter in one of the Worcester papers trying to make out that Mr. Arch had done more injury to the minds of the working men, from a religious point of view, than almost twenty sceptics could have done, for he had divorced them from their ministers. Dr. Cousins, of Dudley, only a fortnight ago, when delivering an oration at a public meeting, said he knew a village not far from Mr. Arch's home where the people used to be on the best terms with their minister, and pay every possible respect to him, but Mr. Arch went there with his Primitive Methodism, and now the people passed by their rector with a sort of air of independence which was painful to see—(laughter)—but whenever Mr. Arch went into the villages the people followed him in shoals. If the people followed him in shoals and passed the clergyman by, and would not pay proper obedience to him, it proved that they loved him (Mr. Arch) better than they did the clergyman. (Cheers.) He knew that in many parishes there was cause to complain of the conduct, carriage, and demeanour of the rural clergy to the working men; in other words, the Church had turned her back upon the working man, and the working man had turned his back upon her. (Hear, hear.) If a minister did not live in the affections of his people he could not do any good for them. Some clergymen said they did all they could for their people, and spoke of their having established soup kitchens, clothing clubs, and doctor clubs, but when he was told that he felt that he and his class were insulted. (Hear, hear.) He was thankful to say he had never had any of their soup—(laughter); the Dissenters did not get it. The clergy wanted to make people believe that they had been generous to Dissenters, but he had been a victim to parson persecution. He spoke as one who had been the victim of parson persecution; and if there was now a greater degree of mildness shown toward the people than formerly, it was not difficult to search out the reason. It was said that the Church had won for them every freedom they enjoyed, but he denied it most solemnly. The people who had given them the liberties they enjoyed were Puritans in days gone by—and men like Wesley, Whitefield, and others, who fought under much persecution against parson tyranny and parson despotism. (Cheers.) They had won their freedom, and they had not to thank the State Church for it. He next referred to a speech made by the Bishop of Worcester, at some festivities at Redditch, and ridiculed his lordship's assertion that the welfare of the Church and the prosperity of the country were inseparably joined together, and said the working men were not to be caught with such chaff as that. Now let him ask the Bishop of Worcester, through the press, this question—Has ever a single bishop, or curate, or State-paid servant of the Church suffered a reduction of their pay during these bad times? (Much laughter and cheering.) Has this class of men even been on half time? (Renewed cheering.) He asked the Bishop of Worcester to give a public definition of what he meant. If the prosperity of the Church and the country is inseparably joined, when the country suffered from bad trade the parsons should give up some of their pay. (Much cheering.) A young curate in Suffolk asked him once, "Mr. Arch, why don't you start a fund to get us better pay?" (Laughter.) Mr. Arch next referred to the sale of livings, and said he felt pained when he knew that a system which was called Christian was brought under the auctioneer's hammer, and men's souls were sold just as they would sell a bullock. When this state of things came to pass it was high time that the Church was disestablished. He next spoke of the frequent occurrences of burial scandals, and referring to a recent case in which a clergyman refused to bury a child because it was unbaptized, he denounced the clergyman as an ecclesiastical scoundrel, remarking that when he told the mother the child was not a Christian because it had not been baptized, he pierced her heart with much more grief than she had felt when her dear offspring was taken from her. Was not this an argument in favour of the disestablishment of the Church? If the cause was just, and righteous, and honourable, they need not fear disestablishment and disendowment, but he argued that the establishment of a State-paid Church had been the darkest and the most gloomy—and he was going to say the most disgraceful—(Voice: "You would not be far wrong")—He wished to use mild language, but when he saw a Church supported by enormous sums of money that came out of the sweat of the working man, and yet treating the working classes in the way she had treated them during the last fifty years, he maintained that that Church ought no longer to be propped up by the State. (Cheers.) "Let it stand on its own bottom," said Mr. Arch, "and if it won't stand let it fall." (Cheers.) In conclusion, he said he wished the miners to unite with the agricultural labourers in their endeavours to secure an extension of the franchise, so that they might be able to have a voice in deciding the great questions before the country. (Cheers.)

Mr. Arch sat down amidst great applause. After some amusing discussion, the resolution was put and carried unanimously. Thanks having been voted to Mr. Arch and Mr. Duncan, Mr. J. Doubting moved and Mr. Grundy seconded a similar compliment to the chairman and the proceedings closed. Large numbers of Liberation tracts were distributed, the people seeking after them with great avidity.

LIBERATION SOCIETY'S SUMMER WORK.

REV. J. BROWNE, B.A., IN NORTHUMBERLAND AND DURHAM.

Last week at six meetings in the North addresses were delivered on disestablishment:—

BEBSIDE, NORTHUMBERLAND, AUGUST 26.—The meeting at West-row was very numerously attended, and had Mr. John Robinson as president. The lengthy lecture delivered by Mr. Browne was listened to with great attention and often applauded. In an able speech Mr. John Bryson (president of the Northumberland Miners' Association), proposed a resolution thanking the lecturer, and heartily approving the efforts of the society to sever religion from Parliamentary management. This was seconded by Mr. Joseph James, and carried unanimously.

ANNITSFORD, NORTHUMBERLAND, 27TH.—Some opposition addresses on the part of the clergy rendered desirable this second meeting near Dudley Colliery. The attendance was large, and Mr. H. B. S. Thompson presided. At the close of Mr. Browne's vigorous lecture, some questions were asked and answered. Mr. J. Pearce and Mr. Currey, in short but opposite speeches, proposed and seconded a resolution thanking Mr. Browne, and declaring that disestablishment would be a benefit to the social and religious relations of the people. This resolution was adopted, and, thanks to the chairman, closed a very hearty meeting.

WREKENTON, DURHAM, 28th.—In front of the Mechanics' Institute a goodly audience assembled, and at the finish of Mr. Browne's address, a resolution approving the objects of the Liberation Society was moved and seconded by persons in the meeting; when an amendment was also proposed and seconded, urging that the Church should be wholly disendowed, all monies paid into the exchequer, and the Church be left to disestablish herself. Mr. Thompson, who presided, put the amendment to the vote of the meeting, and declared it lost. The original resolution was carried by the great bulk of the audience, and votes of thanks closed the proceedings.

STANHOPE, DURHAM, 29th.—This meeting had been announced to be held in the Market Place, under the walls of the Castle, but the very heavy rain prevented a large attendance at the hour fixed. In this strait, the Wesleyan minister, the Rev. Richard Crozier, obligingly offered the use of his school-house, to which a large audience followed, and a very good meeting was held. Mr. Thompson took the chair and introduced the lecturer, who was frequently applauded. The Rev. Richard Crozier then addressed the meeting at some length, and moved a vote of thanks to the lecturer and the society, which was unanimously adopted. After acknowledgments from Mr. Browne and Mr. Thompson, the meeting separated.

WITTON PARK, DURHAM, 30th.—The weather was again unfavourable for awhile, but a fair number of very attentive listeners came together in the School House Square, and at the close of Mr. Browne's address, a cordial vote of thanks was moved by the Rev. N. W. Tomlinson, seconded from the audience, and supported by Mr. H. B. S. Thompson, who, as chairman, put it to the vote, and declared it carried.

DUNSTON, DURHAM, 31st.—The meeting here was hindered by local circumstances, but a small audience was addressed by Mr. Browne at some length, followed by Mr. Thompson, each receiving expressions of approval.

STOKE, NEAR COVENTRY.

In this village, the scene of a recent burial scandal, an open-air address was delivered to a large and deeply interested audience by Mr. G. Hastings on Saturday afternoon 31st ult. Mr. Elson, a member of the local School Board, presided, and spoke of the necessity of the public conscience being aroused against such conduct as that of the Vicar of Stoke. Mr. Hastings spoke on "The Law of Burial, and Mr. Osborne Morgan's Bill to Amend the same." He dwelt upon the fact of human mortality, the brevity of life, the certainty of death, and the necessity of a place and means of interment, and contended for the right of burial in the national parochial graveyards, which are the property not of the priests or the Church as by law established. It was a gross violation of human right and kindly feeling, that at death insult should be shown to those who in life accepted not the ministry of the ecclesiastical servant of the State. Reference was made to the rubric to the Burial Service, whereby unbaptised persons are excluded from Christian burial, and the audience were assured that the needs of the case can only be met by throwing open our parochial graveyards on the terms proposed by Mr. Osborne Morgan's Bill. A hearty vote of thanks was passed to Mr. Hastings for his visit and address, and also to the chairman. Much satisfaction was also privately expressed at the visit.

MR. KEARLEY IN HANTS.

Mr. Kearley and the Rev. H. Kitching (the Hampshire agent) have, during the past week, held open-air meetings in the following places:—

TITCHFIELD.—On Monday, Aug. 26, the meeting here was in the village square. There was a good audience, and a most friendly reception.

PORCHESTER.—The meeting here on the 27th was exceptionally good. It was held just under the walls of the Castle, and the audience was largely made up of the well-to-do inhabitants of the village, who listened with the closest attention to the two addresses. No questions or objections could be elicited, but there was great eagerness to get the Society's tracts as the audience dispersed.

ROWLAND'S CASTLE.—On Wednesday the meeting was held on the spacious green of this pretty village. The audience was small, but deeply interested and very friendly.

HAVANT.—The meeting here was poor, an unfortunate place and time having been selected; but a desire was expressed for another meeting.

WESTBOURNE.—Here there was a good audience of working men, who listened with great attention. The Society's publications were eagerly taken, and great desire expressed for an indoor meeting in the winter.

LECTURES BY MR. CAMP.

PETERCHURCH, HEREFORDSHIRE.—On Monday week Mr. Camp lectured here to a capital audience, in the Baptist Chapel. The lecturer was pressed to pay another visit early.

ROSS, HEREFORDSHIRE.—Mr. Camp delivered a lecture here, in the Baptist Chapel, on Wednesday last, the Rev. W. Shearman, Wesleyan minister, in the chair. This was the first lecture of the kind in this town. An allusion to the Akenham burial scandal elicited some strong expressions from the large audience; and a hearty vote of thanks, moved by Messrs. Curtis and Seymour, and supported by Mr. Southall, was given to the lecturer.

ECCLESIASTICAL MISCELLANY.

The Italian Government has refused to grant an exequatur to Monsignor Celesia, Archbishop of Palermo, no recognition having been made of the King's right of presentation to that see.

The Rev. G. M. Webb, M.A., vicar of St. James's, Heckmondwike, and formerly vicar of Great Horton, has filed a petition in the Dewsbury County Court for the liquidation of his affairs by arrangement or composition.

THE MACKONOCHIE CASE.—The *Church Times* makes the following announcement:—"The E.C.U. has received notice of appeal both by Lord Penzance and the complainants. The Court will be moved on the 16th proximo, or as soon thereafter as counsel can be heard. The appellants ask for all their costs. Of course the appeal cannot be heard before November."

JUGGURNAUT.—A Calcutta telegram to the *Times* says:—"Juggurnaut is said to be in a bad way since the imprisonment of the hereditary protector of sacred affairs. The late Car Festival was a complete failure. It is in contemplation to hand over the great god to the tender mercies of a most useful institution—the Court of Wards, though Juggurnaut can hardly be said to be still in his minority."

SECESSION TO ROME OF A NIECE OF DR. PUSEY.—Miss Cotton, only child and heiress of the Rev. Dr. Cotton, Provost of Worcester College, Oxford, and niece of Dr. Pusey, has just seceded to Rome. Miss Cotton has for several years past been an advanced Ritualist, and a regular attendant at St. Barnabas Church, Oxford.—*Rock.*

RETIREMENT OF MAJOR GRAHAM.—It is stated that Major Graham is about to retire from the office of Registrar-General of England. He has held that post since 1841 or 1842, when he succeeded Mr. Lister. Major Graham's retirement will place a piece of patronage at the disposal of the Cabinet worth 1,200*l.* a year. Let us say that a more honourable and able officer than Major Graham has been seldom met with. It was under his conduct that the ecclesiastical clauses of 1851 were carried.

SUNDAY OPENING OF MUSEUMS, &C.—A Derbyshire gentleman recently wrote to Mr. Gladstone asking his opinion as to the opening of museums on Sundays. The right hon. gentleman has replied by post-card as follows:—"The question of Sunday opening is one of great difficulty. I have always voted against it. At the same time, I know many excellent men who take a different view. Nor can I presume to condemn, though I do not follow them."

MR. HEARD.—The REV. J. B. Heard has re-entered the Church of England. For twenty-three years he was in holy orders, when about three years ago he became a lecturer of the Liberation Society. He left the society after a few months, and obtained the pastorate of a chapel at Stockwell, where the Rev. Dr. Thomas, Congregational minister, formerly preached. He has now rejoined the Established Church of England, having just been licensed to the curacy of St. Andrew's, Westminster.—*Globe.*

THE JESUITS AND THE TEMPORAL POWER.—A telegram from Rome in the *Pall Mall Gazette* says:—"The Pope is in possession of proof that there exists a vast conspiracy of the Jesuits both in Italy and abroad to prevent any reconciliation with the Governments opposed to the restoration of the temporal power. The proposals for the establishment of the Pope's direct authority over the British Churches have been rejected by a majority of the Congregation. These Churches will continue dependent on the Congregation *de propagandâ fide.*"

ELECTION OF AN IRISH BISHOP.—The election of a bishop to the diocese of Ossory took place at Kilkenny on Friday. There were four names proposed to the Synod—those of Archdeacon Wynne, of Ruphoe; Dean Hare, of Ossory; the Rev. Robert Hannay, of Belfast; and Dean Pakenham Walsh, of Cashel, the latter a gentleman of great learning and ability, and in high estimation, but whose Evangelical views were supposed to be an obstacle to his election. Four votes were taken before any candidate obtained the requisite majority of two-thirds of the lay and clerical votes separately,

but at length Dean Walsh was elected. The election has still to be confirmed by the bench of bishops.

THE VATICAN AND GERMANY.—The *Cologne Gazette* says, in reference to the Kissingen negotiations:—"The establishment of an honest *modus vivendi* is desired by the whole moderate Liberal party of Prussia and Germany; but in maintaining the principles expressed in the recent letter of the Crown Prince to Leo XIII. and our constitutional fundamental right—individual religious liberty—we still trust that Prince Bismarck takes these reservations as much in earnest as the moderate Liberal party itself. He knows that if he could even bring about a coalition between the Centre and the Conservatives *ad hoc* for putting down the Liberals, he would thereby not end the hated Culturkampf, but only transfer it to the domain of the Evangelical Church, as a struggle between the crypto-Catholic-Evangelical orthodoxy and the whole of Liberal Protestantism—a struggle carried into future agitations on the occasion of political elections, might easily become more disagreeable and injurious to the State than the present one between the Ultramontanists and the State."

AN ANGLICAN MONASTERY.—The *Standard* reports a series of religious services celebrated on Thursday (St. Augustine's Day) at an Anglican monastery, known as the Priory of St. Austin, in the New Kent-road. The establishment, which was founded and is wholly supported by the Rev. George Nugee, consists of ten "brothers" living in community, assisted by out of-door workers and "sisters." There is a school attached, upon the books of which there are said to be some thousands of children. There was a high celebration in the morning, in which Mr. Nugee was assisted by Father Ignatius and the Rev. C. Walker, of Brighton. Incense was used, but there was no elaborate display of ritual. The afternoon celebration, however, consisted of vespers and the benediction of the Blessed Sacrament, which was given by Mr. Nugee, attired in a cope of white silk. Mr. Nugee entertained some friends at dinner in the evening, after which several toasts were given. In proposing the success of the house, "Domus servorum Dei," he said the growth of its work had been such as he never anticipated. The company afterwards attended evensong in the mission chapel, when Father Ignatius preached. At the close of his sermon he asked whether any could stand up and say with him that they knew they were of God, while all others were lying in wickedness. After a brief pause one man accepted the challenge and stood alone for some seconds. On a further appeal from the preacher some twenty or thirty men and women stood up. The mission chapel is not licensed by the bishop, but is said to be tacitly sanctioned by the vicar of the parish, St. John's, Walworth.

SIR THOMAS ACLAND ON THE CHURCH.—Sir Thomas Acland, M.P., presided at a luncheon at Bideford on Saturday, and subsequently distributed the prizes awarded at an art and industrial exhibition in that town. During the proceedings Sir Thomas Acland, alluding to the position of the Church of England, remarked that clergymen must bring themselves to recognise the fact that the laity were more and more willing to recognise ministerial service regardless of the denomination of the person by whom it was rendered. The fact was that many of the tenacious feelings of privilege and outward dignity were rapidly passing away. The Church of England, though established by law, was finding that it could not do its work effectively if it leant simply on legal privilege and ancient customs; but every clergyman must put his shoulder to the wheel, and every layman his hand in his pocket if the Church was really to fulfil its mission. A matter of great importance looming in the distance was the future position of our local governing bodies, and the best mode of reorganising the municipal government of the country was one of the great coming questions of England. It was a matter to which all thoughtful men should give their most earnest attention. Coming to the peculiar object of the day's gathering, the hon. baronet remarked that among the circumstances of the time connected with art for which we had most reason to be thankful were the great facilities for reproduction. Modern invention had placed within the reach of the poorest persons reproductions of the very highest art of Greece and Italy. Persons were thus educated in artistic tastes, and taught to appreciate the delicacy of art and skill of the most cultivated in the various parts of the world. Another circumstance of the time was that machinery had made a great deal of work much cheaper than before. By machinery the labouring classes were saved a great deal of bustling toil, which must be considered.

THE BISHOPRICS ACT.—The Act providing for the foundation of four new bishoprics (41 and 42 Vict., cap. 68) was issued on Wednesday. It empowers the Ecclesiastical Commissioners to receive public contributions towards the endowment fund of four new bishoprics—Liverpool, Newcastle, Southwell, and Wakefield. When the annual value of the endowment fund, together with the annual sum which will ultimately be derived from a contributory bishopric, is not less than 3,500*l.* a year, or 3,000*l.* and contributions to the fund are sufficient within five years to raise the same to 3,500*l.* a year, then Her Majesty, by Order in Council, may found the new bishopric, with a diocese and Cathedral church. The number of bishops sitting in Parliament is not to be increased, and as long as there is not a dean and chapter of any of the four new bishoprics, Her Majesty may appoint the bishop by letter patent. From and after the foundation of such dean and chapter a vacancy is to be filled up as in other bishoprics. The endowment fund of a new bishopric under the Act is to be held by the Ecclesiastical Commissioners upon trust to provide a net annual income not exceeding 4,200*l.* a year and a fitting residence. Orders in Council may be made to carry out the Act, and the boundaries of the dioceses of Manchester and Liverpool may be re-arranged by transferring to the diocese of Liverpool any ecclesiastical parish, or by transferring to the diocese of Manchester any parish at the date of the scheme in Manchester. The Bishops of Liverpool, Newcastle, and Wakefield, when appointed, are to be subject to the metropolitan jurisdiction of the Archbishop of York, and the Bishop of Southwell to the Archbishop of Canterbury.

THE POPE ON PROTESTANTISM IN ROME.—On the Feast of St. Joachim, the name day of Leo XIII., several addressess of congratulation were presented to him. In replying to one from the inhabitants of the Trans-Tiberine district, which expressed devotion to the cause of Roman Catholic education, the Pope thus referred to the existence of Protestant schools in Rome. He said he received with joy the intimation that the people of the Trans-Tiberine district had resolved to do all within their power to make certain that their children should receive such a religious education as the times they lived in required, and that they viewed with loathing those unholy schools in which faith and innocence ran the risk of being lost. He deplored that in Rome, the centre of Christianity, permission had been given to heretical sects to erect places of worship, to open schools, and to disseminate among the people injurious publications, and that the Sovereign Pontiff was not permitted, as he desired to do, to oppose a remedy to the impiety which had invaded the city. It was the duty of the citizens, however, to render futile the efforts of the impious people by making it an inviolable law to keep themselves and their children from any contact with heresy. Why should they have any desire to attend the temples of innovators and abandon the Catholic churches, which abounded in sanctity, and had received them from infancy? Were there wanting Roman Catholic schools in which their children could receive instruction without outrage to their faith or detriment to their morals? Thanks to the care of the Popes, the charity of the faithful, and the zeal of clergy and laity, there was not a corner of the city in which schools had not been opened or were about to be opened in sufficient numbers to meet every educational want. They were aware that the enemies of the Catholic faith, taking advantage of the poverty which at present afflicted the people, were employing every artifice and scattering gold in profusion in order to fill their schools and their conventicles, but he would not wrong their consciences or their religious cause by supposing them capable of sacrificing their salvation and that of their children for any consideration of material interest. Bread bought at such a price killed the soul and brought down the malediction of the Almighty. He implored them to follow the example of their fathers and suffer rather than yield to temptation.

RAILWAY COMPANIES AND DENOMINATIONAL SCHOOLS.—At the half-yearly meeting of the shareholders of the Taff Vale Railway Company, held at Bristol on Tuesday last week, Mr. J. Perry presiding, the Chairman moved that the sum of 200*l.* be placed to the fund for meeting expenses incurred under the Elementary Education Act of 1870. He explained that the money was intended as a subscription to a school in the parish of Rhadyr, and that the directors were informed that by making this contribution they would be able to avoid the establishment of a school board for the parish. The Deputy-Chairman said the directors had no objection to school boards, but there would be a pecuniary advantage to the company if one was not formed in the parish alluded to. Their rating for Rhadyr was a very large one, and if a school board should be formed there the amount of the rate the company would have to pay would considerably exceed the sum they now proposed to subscribe. Mr. Mark Whitwill: To what school is the 200*l.* to be given? The Deputy-Chairman: To the parochial school. Mr. Mark Whitwill: Then I must decidedly object to the resolution, and especially after the statement of the chairman that the contribution is to avoid the establishment of a school board: It was not right that a public company should subscribe to the sustentation of a denominational school. They should pay their proper quota of rates for the purpose of carrying on the elementary education of the children, and the money should be contributed to schools that were strictly undenominational, and not to any school belonging to the Established Church. I move that the resolution granting 200*l.* to the parochial school at Rhadyr be not passed. Mr. S. Jones said the company paid 82 per cent. of the rates of the parish, so that their share of a school board rate would be a large one. Mr. A. W. Warren, in seconding the amendment, said a joint-stock company, established for the sake of private profit, and the shareholders of which belonged to various denominations, ought not to give money for the support of a school belonging to a certain denomination. They ought to be obliged to Mr. Whitwill for raising the point, and he hoped the directors would withdraw the resolution. Mr. Lucas, believing that the grant in question would result in saving the company a certain sum per annum, supported the resolution. Mr. H. Brittan could perfectly understand the objection of Mr. Whitwill. That gentleman did not demur to the appropriation of a certain sum of money, but he objected to the principle of supporting any denominational or sectarian schools. Mr. Whitwell (interposing): Out of the money of a public company. Mr. Brittan said it appeared to him that they were not sacrificing any principle in granting the sum of money which had been applied for to a parochial school, in order to avoid the heavy expenses which would be thrown upon them by a school board. If there had been an application by a school other than a Church school for a contribution to avoid a school board, he thought the directors would be quite ready to comply with it. But the Church school was the only one in the parish of Rhadyr, and he did not see why they should not subscribe to it, and thereby avoid burthening themselves with a large amount of rates for the maintenance of a board school. He believed by contributing this 200*l.* they would be saving themselves a very large amount in rates—perhaps 400*l.*, 500*l.*, or 600*l.* a year. A great number of their workmen lived in the parish, and it would be for the benefit of their *employés* and their children that the company should subscribe the amount asked for. Mr. J. O. Riches said, if there is a school at Rhadyr already it seems to me worse than a waste of money to start another. (Hear, hear.) The Chairman stated that the Educational Department had called upon the parish to provide a better school than at present existed, and by the company granting 200*l.* a proper school would be built, and probably the establishment of a school board and the making of a school rate avoided. On a division the resolution was carried by a large majority, only five hands being held up for the amendment.

Religious and Denominational News.

A new Baptist chapel—the third—is about to be built in Rome. Signor Alessandro Petocchi is to be the minister.

The memorial stone of a Wesleyan Chapel which is being erected in the New Leeds district was laid on Saturday afternoon by Mrs. Robert Illingworth. The chapel, which will have Sunday-school accommodation on the basement, is in the Italian style of architecture, and will cost, with the land, about 4,600*l.*

Sir Peter Coats, of Paisley, has erected a handsome church at Minishant, near Ayr, as a memorial of Lady Coats, who died in the April of last year; and the building was opened on Sunday week by Dr. Alexander Wallace, United Presbyterian, of Glasgow. Sir Peter's country seat is close by, the district being one of the loveliest in the picturesque county of Ayr.

NORWOOD.—Mr. George A. Brock, B.A., late senior student of Cheshunt College, has accepted the pastorate of the church at Selhurst-road, South Norwood, and will commence his ministerial work on the 22nd inst.

NODEHILL.—Sunday week was the anniversary of the settlement of the Rev. B. Crowther as pastor of the Church, Nodehill, Newport, I.W., when he publicly intimated to his congregation his intention of retiring from his labours amongst them not later than the third Sabbath of February next. During his three years' ministry the congregation has largely increased, and the number of church members has been well-nigh doubled.

BOURNEMOUTH.—The second anniversary of the opening of the Bournemouth Baptist Church was celebrated on Sunday and Monday, Aug. 25 and 26. The Rev. J. Stoughton, D.D., preached morning and evening, and on the 26th a tea-meeting was held, when addresses were given by Dr. Stoughton and by the Revs. J. McGill, W. Jackson, G. Clarke (Bournemouth), J. H. Osborne (Poole), J. Matthews (Wokingham), and J. J. Fitch (Lymington). The chair was taken by the Rev. H. C. Leonard, M.A. A financial statement was made by the Rev. R. Coleman, treasurer of the church, from which it appeared that much had been accomplished, but that much remained to be done before the two church buildings would be freed from debt. The Rev. G. P. Gould, M.A., closed the meeting with prayer.

UFFINGTON.—Another village in Berkshire is now being supplied with a Nonconformist place of worship, the foundation-stone of which was laid on Wednesday last. The religious service was conducted by Mr. Goddard, the Rev. C. Goward (Reading), the Rev. J. C. Udall, of Faringdon, and others. It appears that this is the fifth church arising from the Evangelistic labours of the Faringdon Church. Mr. Udall stated that in the summer of 1875 the Rev. J. G. Rogers, of Clapham, London, and Mr. Marten Smith, a deacon of his church, held a tent service in Uffington, and so much were they impressed with the need of a church for that place that they urged the friends of the Faringdon Congregational Church to make every exertion to obtain a building. Having with much difficulty obtained a site, they were about to arrange for services to be held in the new chapel to be built. Mr. Marten Smith, it was stated, had made himself responsible for the site. Mr. Oliver Gerring laid the foundation-stone, and a bottle containing a *Daily News* of that day, a list of the trustees of the chapel, the report of the Faringdon Village Mission, and one penny piece of Her Majesty's coin, were then deposited in a receptacle underneath that left for the stone.

BIBLE DISTRIBUTION AT THE PARIS EXHIBITION.—A letter from Paris says:—"Six hundred thousand portions of Holy Scripture, in twenty-two languages, have been issued from the kiosk of the Crystal Palace Bible Stand since May 1. These were chiefly in French, German, Russian, Polish, Portuguese, Spanish, Italian, Dutch, Danish, Swedish, Greek, Arabic, and English; a goodly number were in Chinese and Japanese. More conclusive evidence can scarcely be afforded of the readiness of France to receive the Word of God than the above fact. The authorities greatly countenance the movement, the Prefecture having granted a special permit to Mr. Alexander to employ colporteurs at the various entrances outside the Exhibition. A band of Christian volunteers labours daily inside the building. Parcels of Scripture in Dutch have been forwarded by Christians in Holland for distribution among their countrymen. His Highness Prince Galitsin is so impressed with the importance of the work at the kiosk in Paris that he has lent his handsome kiosk in Trouville for Bible distribution; cheering accounts have been received from Prof. Palotta, of Vienna, and two English ladies regarding the eminent success of their labours in this celebrated watering-place. Having seen our Bible carriage, and carefully examined reports of its work in France, Prince Galitsin has also promised to build seven Bible-carriages in Russia, and send them forth on their errand of mercy. Half-a-million Gospel portions are still needed for the demand which will be made upon us before the close of the Exhibition. After the harvest enormous crowds will come from the provinces, and in order to assist peasants from distant parts who desire to view the Exhibition the French Parliament has voted no less than fifty thousand francs. A donor of 2*l.* 15s. puts one thousand portions of the Word of God into the hands of as many people."

BRISTOL—ZION CHAPEL.—This chapel, after being closed more than four months for alterations and improvements, was reopened on Sunday, Aug. 25, with sermons by the Rev. Geo. Wood, B.A., who has been its minister nearly thirty-six years, and the Rev. H. Arnold Thomas, M.A., son of the late lamented David Thomas, who for the first six years of his ministerial life was pastor of the church, and great grandson of John Hare, Esq., who nearly fifty years ago built the chapel at his sole expense. The next evening, a tea-meeting, attended by about 600 persons, was held in the school and lecture rooms, followed by a public meeting in the chapel. The chair was occupied by G. H. Leonard, Esq., a grandson of Mr. Hare, in the absence of C. Godwin, Esq., owing to domestic bereavement. The report presented showed that the chapel had been re-pewed throughout with pitch-pine, the organ removed to a new chamber built for it behind the pulpit, an additional class-room erected over the minister's vestry, new heating and ventilating apparatus introduced, the windows modernised, and other changes made for the convenience of the congregation, including the provision of 100 additional sittings for the numerous poor of the neighbourhood. The cost had been nearly 1,400*l.*, to which 300*l.* would have to be added for needful repairs to the exterior. Towards this amount the congregation had subscribed nearly 500*l.*, and other friends 750*l.* After the reading of the report, the meeting was addressed by the Revs. W. R. Sherry, J. G. Greenbough, M. A. A. Currey, H. A. Thomas, and H. R. Thomas; Messrs. W. P. Sibree, E. S. Robinson, Samuel Wills, and other gentlemen, who expressed their satisfaction with the work that had been done, their respect for the minister, and their sympathy with the church in its labours in so poor and populous a locality. The proceeds of the reopening services, including more than 25*l.* from the tea-meeting, amounted to 73*l.*

RELIGIOUS LECTURES IN PARIS.—The course of lectures arranged by the Christian Evidence Society during the period of the Paris Exhibition has attracted much attention. The lecturers have been: Dr. de Pressensé, of Paris; Professor Jean Monod, of Montauban; Canon Barry, of London; Professor Godet, of Neuchatel; M. Pezzy, of Pau; and the sixth was delivered on Wednesday in the Church of the Rue Roquépine by the Rev. J. Baldwin Brown, of London, chairman of the Congregational Union. The chairman, Sir Charles Reed, of London, having offered some remarks as to the attitude of the labouring classes towards religious truth, and the causes of their apparent indifference, which he contended was not always to be regarded as hostility, Mr. Brown addressed himself to the discussion of the question of "The adaptation of Christianity to the present wants of society." The meeting was well attended by exhibitors and their servants, young men in Paris houses of business, and English and American tourists. A correspondent of the *Leeds Mercury*, speaking of this lecture, says:—"All who were present at the meeting must have been struck with the breadth of view and appreciation of the signs of the times disclosed by this eminent Nonconformist minister. According to him we are on the verge of, if not actually entered upon, a period of intellectual revolution comparable only to that preceding 1789, or even the Reformation. It would be idle to conceal from ourselves the fact that ancient landmarks are being uprooted, and the entire old order of things is giving place to a new. It was probably not an exaggeration to say that, unconsciously perhaps, we were drifting away from the mediæval system or track on which the world had run till within a very few years ago. Millions might now be found, not on the Continent alone—France and Germany—but even in England, who had renounced all religious faith, avowedly professing the belief that Christianity had outlived its day and was destined to perish like the paganism of ancient Rome before the light of the new philosophy of pure reason. If that should spread, added the lecturer, we shall inevitably see spring up in our midst the old Roman study of the art of suicide. Paris may be said already to have set the example in this direction; and one melancholy instance of it was afforded only yesterday, when a fashionably-dressed beautiful young woman shot herself in the belfry of Notre Dame, leaving a written message for her body to be taken to the Morgue and well received there, the motive assigned for the act being weariness and disgust with life. One distinguishing feature of the age Mr. Baldwin Brown laid bare with much clearness, viz., that whereas a century ago the opponents of religion were for the most part scoffers and ribalds if not open profligates, the sceptics and unbelievers of to-day are to be found engaged in the highest and noblest aims for benefiting and raising their fellows, thus practising doctrines which Christianity did not, it is true, inaugurate—for they lie deep at the root of the human conscience—but gave a Divine sanction and impetus to. In other respects Mr. Baldwin Brown saw little that was cheering in the aspect of the world or of society; everywhere colossal forces at work, mostly for purposes of destruction; fraud, falsehood, and cruelty everywhere abounding. When we considered these things there was much cause for sadness. The lecturer, tracing the history of Christendom from its foundation, often felt occasion for wonder that the abuses of the Church from almost the first century of its constitution had not long ago swept away from the minds of men all belief in its Divine origin, or in any supreme government of the world at all. It must be an evidence of its reality and truth that it weathered the corroding ages of the Papacy, when every species of abomination was committed in the name of our Saviour. Mr. Baldwin Brown saw the chief hope of reconstructing society in the influence of personal, as distinct from official or State, religion, and urged greater earnestness both in preaching and living the Gospel of Christ. He received a hearty vote of thanks for his address." Dr. Forbes, chaplain to the British Embassy, in seconding the vote, related how, meeting once at the Engadine a distinguished philosopher, one of the most celebrated of this or any age, who exclaimed, pointing to the glacier, "There is my gospel," he could not refrain from saying, "And a very cold gospel it is." Further lectures will be delivered by Dr. Dykes, of London, on September 3; Professor Bois, of Montauban, September 26; M. Doumerque, of Paris, on October 3; and M. Babut, of Nismes, on October 10.

THE POLICY OF THE LIBERAL PARTY.

(From the *Newcastle Daily Chronicle.*)

Although there is no immediate prospect of a general election, the present is an opportune moment for considering the policy of the Liberal party. The chiefs of this party separated for the recess with beclouded political hopes. There is, however, really little to warrant this depression. The Liberals were not successful in challenging the foreign policy of the Government; but success could scarcely have been anticipated. When work that is challenged has been done, and no vote either way can undo it, there is an unreality in the political struggle from which practical men naturally recoil. It must not be forgotten, however, that there are other political questions quite as worthy of debate as any that have recently engrossed the attention of England. While undertaking reforms in distant regions of the earth, we are apt to forget wrongs at home. It is in their home policy that the great strength of the Liberal party is found. The Conservatives held power from 1783 to 1830 with the exception of the brief triumph of the Opposition in 1806-7. Although political affairs were not absolutely stagnant during this epoch, progress was necessarily slow. The party in power grew enamoured of the delights of sitting still, and saw in change the herald of revolution. In the *Nineteenth Century* we have lately been treated to an ingenious but essentially superficial explanation of the position of rival parties throughout this epoch. It is quietly assumed that there was a shrewdness about the Tory forecast of the political situation in which the Liberals were wanting. When examined, the sagacity thus extolled is resolved into an unreasoning distrust of France, and "French principles." The Liberals of that day refused to accept Edmund Burke's philippics. Paine's "Rights of Man," and Sir James Mackintosh's "Vindiciæ Gallicæ," fairly embodied the opinions advanced political thinkers held respecting "Reflections on the French Revolution." That work, however, became the text-book of all who identified popular movement with revolutionary violence. Within the period marking the triumph of English Toryism, some of the most iniquitous laws were passed that ever disgraced the British Statute Book. How during nearly half a century the country allowed its rulers to indulge in a policy of repression is a political enigma.

During the greater part of this epoch, political and ecclesiastical abuses obtained a new lease of life. When the French Revolution of July, 1830, brought the reign of English Toryism to a close, the Liberals found it imperative to grapple with ecclesiastical abuses. A party, however, which had held office during nearly half-a-century, although it seemed to have disappeared amidst the fervour of a reforming epoch, had still much influence throughout the country. The power it wielded ultimately paralysed the Liberal administration, and advanced reformers, impatient about the pace of political progress, forgot the difficulties of the situation. When the enthusiasm of 1832 had spent its force, reform became unfashionable, and statesmen began to talk of finality. Accordingly, much which it was expected would be accomplished by the first Reform administration was left undone until the advent of the Liberals in 1868. The great features in the work accomplished then were disestablishment of the Irish Church and the reconstruction of the Irish Land Laws. It is not necessary now to examine the causes that contributed to the defeat of 1874. The dissolution decreed was scarcely warranted by political usage. Mr. Gladstone, however, thought that the support he received in Parliament had sunk below the point necessary for the due defence and prosecution of the public interests, and with that conviction his appeal might be considered justified. The result, though a surprise, was in harmony with precedents. Some advanced thinkers supposed that the decline of the popularity of early Liberal administrations arose solely from the fact that they did not go fast enough. This was for a while the notion of the political Radicals, but events demonstrated that they were mistaken. In 1836 Mr. Grote and about five others found themselves left to sustain the Radical opinions of the House of Commons. One evening, at the house of the great historian, Sir William Molesworth and Charles Buller remained after all the other guests had departed, talking of the aspect of affairs. "I see what we are coming to, Grote," said Chas. Buller; "in no very long time from this, you and I shall be left to 'tell,' Molesworth." The early Liberal administrations were not Radical, but they were supposed to sympathise with the Radicals, and though the supposition was erroneous, it was, nevertheless, pre-eminently prejudicial to their popularity.

Mr. Gladstone's Administration, which took office in 1868, had a broader basis, and a more Liberal programme than almost any previous Ministry. Yet during the five years which it held office its majority fell from 116 to seventy. The reforms it achieved created numerous adversaries. While the general interests of the community were served, the special interests of individuals were sacrificed. Speaking at that epoch, Mr. Lowe said:—"Compare the state of England now with her state of forty years ago. To what do we owe the change? To laws which harassed the owners of boroughs, the corrupt corporations, the protected trades, and industries, and the universities—in short, all persons and institutions which held privileges adverse to the general welfare." But while this is an accurate summary of political history, it should not be forgotten that special enlightenment is needed to appreciate the advantages of progress. Too many enjoy its benefits without reflecting on their source. When the Liberal Government fell in 1874, various important reforms were arrested. We do not now refer either to economy in the administration of the national finances or to the introduction of self-government throughout the counties. Apart from what may be termed subordinate topics, there were three questions to which the Liberals were more or less distinctly pledged: the erection of peasant boroughs and extension of the county franchise with land and Church reform. But nothing has been done with either in the present Parliament. All have indeed been discussed, but no practical decision has been reached. It is obvious the county franchise cannot stand in its present anomalous position; nor having reformed the Irish land laws, is it possible that we can refuse to deal with those of England and Scotland. If there is to be unity in the Empire there must be oneness of legislation upon vital questions. This principle points directly to a change in the position of our State Churches. Here we touch the problem which the Liberal party must prepare to solve. The Irish Church has fallen, and the Scotch and English should share the fate of their sister. The words spoken by Lord Hartington at Edinburgh on this subject are even now exercising a potent influence; and the day is not distant when the Liberal party will unite on this subject. Its ecclesiastical position at the present moment is essentially illogical. While not disposed to touch existing establishments, it refuses to extend them. But the Bishoprics Bill furnishes a significant proof that stronger ground must be taken if that extension is to be averted. It may, indeed, be alleged by short-sighted politicians that Radicals who raise this question now are carrying discord into the Liberal camp. There could not be a greater mistake. Ecclesiastical legislation cannot stand where it has been left. Existing State Churches must fall, or the country be prepared to endorse the principle of concurrent endowment. Disestablishment is the only escape from that retrograde course. It may be that England is not quite ripe for so bold a policy, but north of the Tweed there could be little difficulty with the enterprise. In these circumstances ecclesiastical reform must have a conspicuous place in the future programme of the great Liberal party. Political justice is incomplete without ecclesiastical equality. That fact not only vindicates the agitation for disestablishment, but renders it imperative that every lover of justice should aid the good work.

The *Bookseller* for the current month contains a list of some fifty works on Cyprus, commencing with the Classics down to the present time.

THE CONTEMPORARY REVIEW.

PRICE HALF-A-CROWN MONTHLY.

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MR. FROUDE'S LIFE and TIMES of THOMAS BECKET. By EDWARD A. FREEMAN, LL.D., D.C.L.
PROGRESS of INDIAN RELIGIOUS THOUGHT. By Professor MONIER WILLIAMS.
JULIA CYTHEREA. A Legend of the Renaissance. By ROBERT BUCHANAN.
THE LEGAL POSITION of the CATHOLIC CHURCH in FRANCE. By E. DE PRESSENSE.
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	3rd Class,	Three	,,
Passes		Five	,,
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Of the twelve Prizes offered for general competition, the 1st, for General Proficiency, was obtained with a higher total than has ever before been reached in these Examinations; the 2nd for Modern Languages, the 1st for English, the 2nd for Mathematics, and the 2nd for Natural Science.

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The Nonconformist.

WEDNESDAY, SEPTEMBER 4, 1878.

THE WEEK.

AN accident which has never been paralleled on the Thames, and which will rank with the most fearful disasters of modern times, took place not far from the Royal Arsenal at Woolwich last night. The Princess Alice, freighted with some eight hundred passengers, was returning to London from an excursion trip to Gravesend and Sheerness, when she came into collision with a large screw-collier said to be the Bywell Castle, and sank within five minutes of being struck. It is believed that not fewer than 650 human beings have perished. The blow came with awful suddenness, and in a few moments the water was black with human beings struggling for life—the vast majority, unhappily, with no chance of rescue from their ghastly fate. This accident assumes the proportions of a national calamity. At present we can only record the fact of its occurrence with an expression of heartfelt sympathy with the hundreds of families who have thus been suddenly thrown into mourning.

The fall of Serajevo appears to have broken the back of the insurrection in Bosnia, although it is probable that the unhappy province will be distracted by guerilla warfare for months to come. Many small bodies of insurgents have returned to their homes or surrendered to the Austrian authorities. Nevertheless so recently as Friday last, General Szapary had an artillery engagement with the insurgents at Doboj; and although he silenced four out of five of their guns, the fact that they had artillery at all, and were able to use it, is full of significance. The Austrian army of occupation will soon number 210,000 men. Meanwhile, the Sultan has not yet signed the Convention, and is being pressed by the Old Turkish party not to sign it.

The Report drawn up by the Commission of Consuls who were appointed to inquire into the atrocities which, it is alleged, have been committed both by Russians and Bulgarians in the Rhodope district, is said to contain evidence that the Army of Occupation has been guilty of many excesses and cruelties towards the Mussulman population. Some of our Turkophile contemporaries have already published numerous details on this subject of a horrible character, and, without waiting for the official Report, have too hastily assumed that they were absolutely true. In the first place, it was supposed that the Report would practically be unanimous, but now it is stated that the German Consul declines to sign it, and that the Austrian Consul hesitates to append his signature. This shows a great division of opinion on the cardinal question of the truth of the statements which have been made; and we have not to go far for the explanation. The *Times* correspondent at Constantinople comments upon the fact that, although the Austrians have behaved with great moderation in Bosnia, accusations are being brought against them which bear a singular resemblance to the charges preferred against the Russian army in Bulgaria and Roumelia. The *Daily News* has a special correspondent on the spot, and although the Commission refused him permission to be present at their inquiry he has followed in their wake. Writing from Gumurdjina, he says that "the stories told by the Turks were all of a piece, and it is even hinted here by Christians, and is not denied by Turks, that many of these witnesses were 'coached' previously as to what they had to tell the Commissioners." It appears that not a single Christian was examined or sent for by the Commission; and the people are, therefore, naturally amazed at the one-sided nature of the inquiry which has taken place. If the object of the Commission had been simply to frame an indictment against the Russians it could not have been more effectually accomplished; and although it seems certain that many villages have been destroyed, and great outrages committed, there is at present no proof that the Russian army is responsible for them, or that the Emperor Alexander is not perfectly justified in answering the remonstrance of the Sultan by expressing his belief that there has been great exaggeration. As for the English people they are as ready to condemn Russians as Turks; but it must be upon satisfactory evidence.

Our relations with Afghanistan continue to excite anxiety, and we hope that even the greater interest of the Eastern Question will not divert the attention of the public from a subject which may hereafter involve the issues of peace or war. At present nothing more has happened than that the Russians have despatched a mission to Cabul, headed by General Abramoff, Governor of Fergana, who enjoys the reputation of being a very able officer and administrator. As to the object of this mission, or the kind of reception which it has met with at the hands of the Ameer, we literally know nothing. Yet in India the proposal is already made that a large army should be collected on our north-west frontier for the purpose of overawing Shere Ali, and that in the event of his declining to allow a British Envoy to reside at Cabul, and British agents to be stationed in other places, we shall proceed to threaten him with a military occupation of his territories. This, of course, means war; for it is idle to suppose that an independent and warlike ruler like Shere Ali would quietly submit to such a menace as the Russophobists are anxious to send him through Sir Neville Chamberlain. The *Allgemeine Zeitung* of Augsburg is particularly anxious to produce the impression that the Czar is now preparing for an invasion of India, after the fashion of the conqueror whose name he bears. No doubt there are Germans who would gladly see us involved in a life-and-death struggle with Russia, but it would be nothing less than a national calamity if we allowed ourselves to be induced by sensational reports or sinister counsels into taking a single step of a hostile character in relation either to Russia or to Afghanistan. Lord Beaconsfield's policy as little deserves to be trusted in India as in South-Eastern Europe; and the public therefore would do well, during the next few weeks, to keep a vigilant eye upon the *Times'* telegraphic correspondence from Calcutta. We only wish that the chapter on "Russia and India" in Mr. MacColl's admirable "Three Years of the Eastern Question" could be read and digested by the people of this country. They would then realise the fact that in the existence of an *entente cordiale* between the two countries depends the future well-being and security of India.

The Thiers Commemoration Service was a very successful and brilliant demonstration of sympathy, not only with the illustrious dead, but also with the Republic. The great feature of the ceremony, which took place in Notre Dame, was the presence of two thousand municipal delegates, who attended for the purpose of expressing their sympathy with M. Thiers' fidelity to the new order of things. This was of infinitely greater importance than either the spectacle, the music, or the ceremonial.

The chances of a dissolution still form a theme of discussion in the columns of more than one of our contemporaries; but nothing has yet occurred to render it likely that the Government will meet a new House of Commons next February. They can no longer feel the same confidence that a general election would strengthen their position which they probably entertained a month ago. If, during the autumn, the country should be induced to express marked disapproval of their policy, then they might be forced to dissolve; but it is more than doubtful whether such a contingency will arise. They are much more likely to adapt their policy to any decided manifestation of public opinion; and, indeed, at the present moment, there are not wanting indications that they will be compelled to take a much more humble part in the future government of Asia Minor than they originally contemplated. There is reason to believe that the Sultan will decline to accept the English scheme of reform, at least in the form in which it has been submitted to him by Sir A. H. Layard.

Two or three public men have spoken during the past week. Lord Hartington, in addressing an assembly of farmers, pointed out that criticisms of the Cattle Diseases Bill had been influenced not by unreasoning prejudice against the agricultural interest, but by a due consideration for the just rights of consumers. The Solicitor-General delivered a wordy oration to his supporters at Launceston, who, like other Conservatives, ought to be tired of hearing Lord Beaconsfield's praises eternally sung by subordinate members of his Government. Mr. Mundella has had a glorious revenge at Sheffield. On Monday night, in a masterly speech, he turned the tables upon his rowdy opponents, and dissected the foreign policy of the Government. The result was that a resolution in support of his candidature and also that of Mr. Waddy was passed by acclamation.

Mr. Cavendish Bentinck delivered the most sensible speech which, perhaps, he ever made in his life, at the opening of a new Literary Institute at Lytham on Friday evening. Unlike the Solicitor-General's speech, it did not contain a single word of party politics. He took for his text the rule enforced in some reading-rooms, that one person should be allowed only ten minutes to read a newspaper. From this he drew the lesson that in our day there is too great a tendency to hurry. We wanted to get through all our occupations, and even our amusements, with as little trouble as possible. This habit led to the acquisition of a mere smattering of knowledge; and the result was seen not only in vapid Parliamentary oratory, but in the deterioration of our public buildings, and in various other ways. Mr. Cavendish Bentinck preached as useful a little sermon on his text as Mr. Gladstone delivered at Hawarden on the subject of hand labour versus brain labour two or three weeks ago. In concluding his remarks, Mr. Bentinck compared himself to the prophet mentioned in Scripture, for whom the people would not send because he refused to prophesy pleasant things. We shall be glad to hear the Judge Advocate-General whenever he feels disposed to assume the mantle of the prophet—that is to say, if he will carefully avoid politics.

We regret to say that the holiday season has been marked by one of those terrible railway accidents which always occur in the autumnal months, and which are the more distressing because, instead of being occasioned by causes beyond human control, they are, as a rule, absolutely preventable. On Saturday a cheap fast train left Ramsgate at 11.30 a.m., and on reaching Sittingbourne Junction, while running at the rate of forty miles an hour, it dashed into a goods-train which only a few moments previously had been shunted on to the main line. The wonder is that, as there were at least 300 passengers in the train, a much greater amoun tof life was not sacrificed; but while the death-roll numbers only eight persons, many others have been dreadfully injured, or have sustained shocks which are likely to shatter their nervous systems for years. There appears to be no doubt that the accident was due to the mistake of Charles Clark, the junior guard of the goods-train, in turning the wrong points, so that the trucks were run on to the main line instead of into a siding. Moden, the guard, at a distance, saw the mistake which had been made, but too late to rectify it. Every effort was made to stop the excursion train, but although, thanks to the warning, enough brake power was put on to arrest the violence of the collision, there was not time to prevent the deplorable consequences which ensued. It is not an agreeable reflection that, in railway travelling, passengers are liable to the contingency of sudden death or mutilation because an ignorant or careless guard, in a fit of abstraction, pulls the wrong points. It is manifest that we have much to learn in the way of securing proper supervision over mechanical operations like the process of shunting; and it is equally clear that an excursion train travelling at a high rate of speed should be supplied with continuous brakes. The jury have returned a verdict of manslaughter against both guards.

Correspondence.

THE ARGYLESHIRE ELECTION.

To the Editor of the Nonconformist.

SIR,—As the *Times* and other newspapers seem not to know, or knowing wilfully to pervert, the political significance of the recent contest in Argyleshire, I have much pleasure in giving you some information on the subject.

When the vacancy occurred, Mr. Malcolm, jun., of Poltalloch, at once took the field, and so complete had been the machinery which he and his friends had put in motion, that in a few days, over a scattered constituency, a requisition from 700 electors was presented to him.

On the other hand, the Liberals were caught asleep. No preparations of any kind had been made. The electoral roll, which had been looked after by their opponents, had been quite neglected by them.

To those who could gauge the political sentiments of the county, little fear was felt as to the result of a stand-up fight between a Tory Churchman and a Liberal Disestablisher. In the parish of Dunoon, where one-third of all the electors reside, two-thirds and more do not belong to the Established Church. In the Kintyre, Oban, and I may say all the other districts of the county, the Kirk is also in a minority; but where was the man to lead such forces on to victory? In these circumstances Lord Colin Campbell announced his intention to contest the county in the Liberal interest. His politico-ecclesiastical opinions came far short of satisfying the bulk of the Liberal constituency, but all felt the only course open to them was to rally around him. This was at once done with an earnestness and a will, and the result has been a victory, which has no doubt taught Lord Colin and his ducal father that the constituency of Argyleshire is quite prepared to support a policy of disestablishment and disendowment.

His lordship has a receptive intellect, and is thoroughly honest. It was not to be expected that he could all at once throw off the opinions in which he had been reared; but the air of the Highlands is full of the oxygen of Dissent, and in good time our young M.P., now only "seeing men as trees walking," will have his eyes fully opened to gaze at and realise the fact that disestablishment has become the great question of the day.

The Tory regiment consisted mainly of Highland lairds (many of them Campbells), who, in days gone by, used to rally round the house of Argyll, ministers, and kirk sessions of the Established Church, with a numerous following of their people; of the Scottish Episcopal Church, with considerable influence in some parts of the county, of nearly all the sellers of strong drink, and all those weak brethren who have of late been bewitched by the glamour of Beaconsfield.

The Liberal brigade, officered by City men, who have residences and votes in the many sea-coast villages in the county; earnest and willing workers belonging to the Free-Church; the United Presbyterian Church, and other Dissenters, with a sprinkling of liberal-minded Churchmen—men who have the sense to perceive what must soon happen to their Church, and who are not afraid of the consequences—men who are getting a glimpse of the truth that disestablishment, instead of being an evil, will largely benefit their section of the Presbyterian Church in Scotland.

Mr. Malcolm had eight steamers and numerous carriages engaged to convey his voters to the poll, all under the eyes of the Tory lairds and their myrmidons; but many, no doubt very many, who were thus so far led as sheep, took advantage of the ballot and gave their vote to the side whose principles they approved.

The Eastern question, the equalisation of the franchise, and the burials question had from Lord Colin no uncertain sound. He is at one with Mr. Gladstone and Lord Hartington; whilst Mr. Malcolm came out as a full-fledged Tory of the Tories, and a pure specimen of sacerdotal bigotry.

Perhaps the Burials Bill more than anything else brought Poltalloch to the ground. His young opponent—like the stripling David of old—slew him with a sling and a stone from the brook "Morgan"; and on the declaration of the poll, giving a majority of 355,

> There 'rose from every town and city,
> And from every moor and glen,
> A loud hilarious shout of victory
> From all true and liberal Campbell men.

Yours, &c.,

AN OLD VOLUNTARY.

Innellan, August 31, 1878.

THE NORTHAMPTON ELECTION.

To the Editor of the Nonconformist.

DEAR SIR,—In your column of "Election Intelligence" in your last number you have a paragraph respecting this borough, which also appears in our *Mercury* for to-day, referring to Mr. Ayrton's action with regard to Epping Forest. In last week's *Mercury* a letter from Mr. Ayrton was inserted in reply to one signed "I. I." in the previous week's *Guardian*, but which might equally well have been a response to yours of this week. Doubtless Mr. Ayrton, or some of his principal supporters, will take the matter up; but as I am anxious myself to know the truth, and sure that you wish to further the right cause, I make certain of your seeing this letter. Either your informant or Mr. Ayrton is grossly at fault. In the interests of truth, and of this borough, I inquire, which?—feeling sure that you will assist me in reaching the correct conclusion,

I am, dear Sir, yours faithfully,

A NORTHAMPTONIAN.

Northampton, Aug. 31, 1878.

The following is the letter referred to:—

Buxton, Aug. 22, 1878.

SIR,—A copy of a Northampton newspaper has been forwarded to me here, containing a letter signed "J.J.," in which I am much abused for bringing in a bill, whilst First Commissioner of Works, relating to Epping Forest, by which I "proposed that 5,000 out of the 6,000 acres should be given up to lords of manors, while only 600 acres were to be dedicated to the public use." Being unable to refer to the Parliamentary records at this moment, I can only state the broad facts. When I became First Commissioner of Works I suggested to the Treasury, in whom alone the power rested, that the Crown rights in Epping Forest should be transferred to the Metropolitan Board of Works, in order that they might, in the exercise of the duty imposed upon them by the Act of Parliament, preserve the Forest Lands as a place of recreation; but this suggestion not being accepted, I then suggested to the Government that a commission should be issued to deal with the Forest Lands. The Chancellor of the Exchequer, however, entertaining a different opinion, introduced the bill above noticed without any intimation to me of his intention, or, indeed, any communication with me about the bill or its contents. It was not until he had failed to pass his bill, that the head of the Government, who knew my views, in accordance with the policy he had himself recognised when Chancellor of the Exchequer, requested me to deal with the subject of Epping Forest. So entirely dissatisfied was I with the proceedings which had taken place, that I declined to vote with the Government in a division relating to them, though it was a Government division. The Bill subsequently introduced by me provided for these objects: The establishment of a Commission for the purpose of inquiring into all rights in the Epping Forest lands remaining unappropriated, and into all encroachments and illegal appropriations during the preceding twenty years, and for the purpose of preparing a scheme for the preservation of the forest for the recreation of the public. The Bill having been passed, I immediately provided the Commission with the means of discharging their duty, by instructing a skilful firm, who had surveyed the forest twenty years before, to re-survey it, and show all encroachments and enclosures, which afforded the Commission the basis for all their further proceedings, and I instructed the solicitor for the Office of Works to assist them in their researches. The commission at length made their report, and prepared a scheme to carry out the object for which I had proposed their appointment. It is this scheme which Parliament in the present session has sanctioned. If it be intended by anonymous letter-writers to influence the opinions of the electors of Northampton by personal attacks, whether founded on fact or on fiction, I trust the electors will give no credit to such attacks, nor even deem them deserving a reply unless the writers sign their true names, so that some idea may be formed of the motives and objects of the writers and of their own belief in what they assert.—Yours faithfully.

ACTON S. AYRTON.

It is rumoured that Mr. Longfellow has a poem on the stocks which has for its subject a dialogue between Shakespeare and one of his companions as the Mermaid.

The American Bible Society is supplying copies of the Bible at twenty-five cents each, and copies of the New Testament at five cents. They are finely bound with flexible cloth covers. Over a thousand of the Testaments are printed every day.

A MEMORIAL has just been placed in Playford Church—by his relatives—to the memory of Thomas Clarkson, the strenuous advocate of the abolition of slavery. It consists of a marble medallion portrait of him in the prime of life, with a suitable inscription. Clarkson was a resident of Playford Hall for thirty years, where there had previously been erected a granite obelisk to his memory by his personal friends.

The adjourned meeting of the creditors of Messrs. Virtue and Co. (Limited), printers and publishers was held on Friday, and a resolution was passed appointing Mr. Barlow, of Messrs. Dickinson and Co., and Mr. Howard Spalding, of Messrs. Spalding and Hodge, liquidators of the estate. It was agreed that the two firms of Virtue and Co., and Daldy, Isbister, and Co., should be treated as one in the liquidation. It was stated that the debts of Daldy, Isbister, and Co. might perhaps be paid in full a year. The assets show 38s. in the pound, and the creditors agreed that the business should be carried on.

ELECTION INTELLIGENCE.

ARGYLESHIRE.

The result of the Argyleshire election was made known at Inverary on Wednesday night, when Lord Colin Campbell was declared to have been elected by a majority of 355 votes. The figures were:—Lord Colin Campbell, 1,462; Mr. Malcolm, 1,107. Lord Colin Campbell is the fifth and youngest son of the Duke of Argyll. He was born in March, 1853, and was educated at Eton and subsequently at the University of St. Andrew's. He acted as private secretary to his father while the latter held office as Secretary of State for India. Lord Colin Campbell will be the 118th new member since the general election of 1874. This election, upon which we have commented elsewhere, has been marked by great peculiarities. While it is not necessary to quote many of the comments of the press upon it, it is well to note some significant indications. Perhaps the most suggestive article is in the *Edinburgh Courant*, the chief Tory paper of Scotland, which sees Liberationism throughout. Last Thursday the following appeared in the journal just named:—

When the farmers of Glenorchy and the parish ministers of certain other districts have their eyes opened to the true moral of the present election, they will perhaps realise how little genuine Liberalism there is in the strong doses of Liberationism which Lord Colin has had to swallow in order to gain the seat. The farmers and the parish ministers who have helped to put him in fancied they were only obeying the urgent party appeal which was addressed to them singly, collectively, and in every way by which their fears could be excited. They have been induced to shut their eyes to the deeper facts that in returning a son of the Duke of Argyll they are fixing on the county the yoke of the most illiberal landlord it contains, and helping with their own hands to dig the grave of their National Church. From a religious point of view, this majority of 355 for a disguised Liberationist is perhaps the most ominous feature of the election. It has not been obtained, we may be sure, without the vote of many a Churchman following the example set to him by his own minister. It demonstrates even more emphatically than the verdict of the Haddington burghs that there are many Churchmen who will let the Church defend itself rather than defend it at the cost of the Liberal party. The declaration has its moral, and cannot but impress itself on the Conservative as well as on the Liberal leaders.

This Argyleshire election carries Scotland a mile nearer to the breakers of disestablishment than she was before. It plunges her among the boiling waters, and makes shipwreck of the National Church not a matter of speculation but a positive immediate danger. Of what avail will statistics of church membership be when Parliamentary membership answers Lord Hartington's purpose so much better? He intends, of course, to ascertain "the wishes of the Scotch people" from the men they return to Parliament; and if the Liberationists go on a little longer putting in one nominee after another, that question will soon be practically answered. The time and the pretext for "reconsideration" will have come. It will be no difficulty in Lord Hartington's way if a few parish ministers and so-called Liberal Churchmen protest that they put in these men not as disestablishers, but as Liberals. He may only thank them for a new argument for disestablishment—that they have treated the Church as a secondary consideration. The shortsightedness, not to say blindness, of Church Liberals requires no further proof after the treatment Colonel Malcolm has received. Actually more noise has been made by them about a Welsh barrister's ideas of how Dissenters ought to be buried in English churchyards than about the fundamental rights and principles of their own national religion. Apparently they are willing to hazard the very existence of a Presbyterian Establishment in Scotland for the sake of removing a slight blemish—destined soon to cure itself—from the Church of England. They are generous, but it would be mocking them to hint that they are sagacious. English political Dissenters must find their expectations far exceeded in the subservience and pliability of their catspaws in the Church of Scotland.

The *Times* having intimated that the election turned upon no national question, the *Scotsman* has dealt with this. It says:—

The Tories did not believe that Liberal organisation or personal attachment to the family could win the election for Lord Colin. They thought and boasted that Mr. Malcolm had most to expect from organisation and popularity. He had all but two or three of the Campbells (lairds) on his side. But Lord Colin from the first denounced the Eastern policy of the Government and declared it would not have his support. That was the staff upon which he leaned, and it has upheld him. The issue was placed fairly enough before the electors, and they have given their decision. They have put aside the man who had always supported, and who declared he would support, the foreign policy of the Government, and they have chosen Lord Colin, who will oppose it. No amount of dust-throwing will disguise this plain and important fact. No doubt the constituency at the same time settles some other questions, so far as its opinion can settle them. It puts a mark, for instance, upon the arrogant pretensions of the Church of England as to Dissenters, and it condemns the unholy alliance, for selfish purposes, of Presbyterian and Episcopal ministers. But the one great important lesson of the contest is that Argyleshire will have none of the pinchbeck patriotism of the Premier. It does not believe that the national interests and the national good name can be advanced by such a course as that which has of late been taken by the Ministry. That is the teaching of the election—that is why, contrary to the confident expectations of his friends, Mr. Malcolm, representing ecclesiastical bigotry, Tory intolerance, and Beaconsfieldian extravagance and brag, is beaten, and the candidate who was sneered at as a stripling is member for Argyleshire by an unmistakable expression of the will of the constituency.

The most remarkable feature, however, in this election is the part that has been played by the

burials question. It is difficult to describe, still more difficult to exaggerate, the importance which this question ultimately assumed. We have, indeed, good authority for stating that the position taken by Mr. Malcolm, who expressly refused to vote for Mr. Osborne Morgan's bill, was the most damaging to him of all the incidents of the election. We are supported in this by the following from the *Dunoon Herald* of Saturday last :—

The Burials Bill is the pebble that has slain the Goliath of Argyll Toryism ; and Lord Colin will owe his return to the patriotism and magnanimity of Nonconformists. One of the most efficient canvassers in the Liberal interest who made his appearance on the morning of the polling day was a totally unexpected one. We refer to the Rev. G. Drury, of Claydon-cum-Akenham, Suffolk. True, the rev. gentleman did not come in the flesh, but he came in the spirit ; and yeoman service he rendered to Lord Colin. His reverence would probably have accomplished even more if he had only arrived a day earlier ; but even at the last moment it is likely that he decided some waverers. We can believe that he kept a few at home who intended to vote for Colonel Malcolm, and it is a certainty that he was the means of intensifying the resolution of not a few of Lord Colin's supporters. "Have you seen that English burial case in the papers this morning ?" was a question every man at Dunoon might be heard addressing to his neighbour on Tuesday. "Is is not horrible that such things should be permitted ?" And, to their credit be it said, many of Poltalloch's men could only hang their heads with shame and confusion of face when these queries happened to be addressed to them. Nothing could have occurred more appropriate to the occasion than the revolting Suffolk scandal published in another column. It drove home the argument in favour of Lord Colin with convincing power, displaying as it did in concrete form the abominable and utterly inhuman spirit of those arrogant sacerdotalists whose claims to the exclusive possession of the parish burial-grounds in England have been upheld in Argyleshire by the Tory candidate. Thanks to the rector of Claydon-cum-Akenham, who not only refused to give the unbaptized babe Christian burial, but would not suffer the mourners to conduct a service of their own in peace upon the public highway. Little did he dream on Friday when he was asserting his vile priestly claims in that Suffolk village that his words, carried on the wings of the press, would be at work among the mountains of Argyleshire on the following Tuesday, helping to bury the hopes of Lord Beaconsfield's candidate, and to consign the Parliamentary career of Colonel Malcolm to an inglorious tomb.

BRISTOL.—At a meeting of the Bristol Liberal Committee on Tuesday it was announced that Mr. S. Morley does not intend to offer himself for re-election. It is stated that he will offer himself at the next general election to the electors of Nottingham, where he has extensive factories. Mr. Kirkman Hodgson's resignation has been in the hands of the Liberal Committee for some time on account of continued illness. There are several candidates for the second seat, including Mr. Elisha S. Robinson, who represented the city in 1870, who is a thorough Liberal, and in favour of disestablishment ; Mr. Christopher Thomas, chairman of the Liberal Association ; Mr. Lewis Fry, chairman of the Bristol School Board ; Mr. Mark Whitwell, a local shipowner ; and others. There seems to be little doubt that Mr. Robinson will come forward. The working men also declare their intention of bringing out a man of the Burt and Macdonald type, and there is no doubt that, if they and the Home-Rulers joined their forces, they could form a powerful party. The Conservatives have also made their choice of candidates. They are the Marquis of Worcester, eldest son of the Duke of Beaufort, who is Lord High Steward of Bristol ; and Lord Ashley, the eldest son of the Earl of Shaftesbury. The Working Men's Association, however, find it difficult to give up Mr. S. V. Hare, who has fought for the party three times, and reduced a majority for 2,000 to one of less than 200. Mr. Hare has formally resigned his candidature ; but it is believed that if appealed to by the working classes, with whom he is very popular, he would stand again.

SOUTHWARK.—The rumour that has been circulated to the effect that Miss Helen Taylor was to be put in nomination for the representation of Southwark is entirely devoid of truth, and is denied on authority.

CARDIGANSHIRE.—The Liberals have, it is stated, decided to contest Cardiganshire whenever the opportunity occurs, and have organised committees in every district. Mr. E. M. Richards, Colonel Pryse, and Mr. Lewis Pugh Pugh have been named as probable candidates.

SALFORD.—At a meeting held on Saturday evening at Irlams-o'-th'-Height to celebrate the establishment in that village of a Liberal Club, Mr. B. Armitage, one of the chosen candidates for Salford at the next election, expressed the pleasure he felt in being called upon to fight the cause of Liberalism in that borough. He said his experience in the Manchester Chamber of Commerce had afforded him abundant proof that commercial matters were much neglected in the House of Commons, and he should if elected apply himself industriously to deal with questions affecting the trade of the country. A resolution pledging the meeting to further the candidature of Mr. Armitage and his colleague, Mr. Arthur Arnold, was passed.

WATERFORD CITY.—Major O'Gorman, M.P., has written to a friend that there is no truth in the statement that he does not intend to offer himself for re-election. As long as he possesses the confidence of his constituents and his health permits him to perform his representative duties he intends to retain his seat.

MR. GLADSTONE ON "ENGLALD'S MISSION."

The Right Hon. Mr. W. E. Gladstone contributes to the September number of the *Nineteenth Century* an article on the position of England under the more recent phases of the Eastern Question, and in regard to the responsibilities of the Government of the whole British Empire. He begins the article by quoting the words—"Gentlemen, we bring you peace, and peace with honour," which were used by the British Plenipotentiaries on their return from Berlin, and he continues :—

"To whatever criticism it may be open, it was certainly a bold challenge to fortune thus to blazon deeds which at best were no more than inchoate. Peace and honour are most musical, most attractive words. But as to the first of this blest pair of sirens, two questions at once occur. What was it that they brought ? And in what sense were they the bringers ? As to the thing brought, I shall try to be more cautious than the Plenipotentiaries in describing it, for thousands of gallant men have already bit the dust in the attempt to give effect to one of the pacific arrangements—the only one, indeed, which is associated with the initiative of England, for it was a British Plenipotentiary who proposed that Austria should become mistress of Bosnia and Herzegovina. In Crete, in the Rhodope mountains, at Batoum, masses of men remain in arms, as they were before the peace of Berlin. In Albania they have rushed to arms since it was concluded. On the Greco-Turkish frontier it remains as yet a dead letter, and Turkey at present refuses to entertain any negotiation. But as to the honour which figures in the Ministerial announcement, no one will question that the Government here may point to something which is unequivocally their own. And what is it ? Justice requires the admission that it is very substantial indeed, but whether honour is the right name for it must depend upon what is held to constitute honour. The honour to which the recent British policy is entitled is this, that from the beginning of the Congress to the end, the representatives of England, instead of taking the side of freedom, emancipation, and national progress, took in every single point, where a practical issue was raised, the side of servitude, of reaction, and of barbarism. With a zeal worthy of a better cause they laboured to reduce the limits within which the populations of European Turkey are to be masters of their own destinies, to keep as much as they could of direct Turkish rule, and to enfeeble as much as they could the limitations upon that rule. Nor was this only to restrain or counterwork the influence of Russia. For upon the record they have done more than any other Power to assist Russia in despoiling Roumania of her Bessarabian territory ; they have worked energetically against Greece, which represented the only living anti-Russian force in the Levant ; and this opposition to her case, considering the promises made to her on the 8th of June of a careful consideration of her territorial pretensions, merits no milder phrase than that of betrayal. After the publication of the Protocols and the debates on them in Parliament, this grave impeachment has passed out of the state of mere allegation into that of established fact. The honour which is claimed is then a spurious birth which tarnishes the fame of the England that has been, and is and only can be coveted in an England that has unlearned her best traditions, and that is willing to be known to the world, not as the friend of freedom, but as its consistent foe."

In regard to the Anglo-Turkish Convention, he says :—"No heavier blow has been inflicted upon the Turkish Empire than the protectorate in Asia and the amputation of Cyprus. It is the Treaty of Kainardji over again, and much more than the Treaty of Kainardji, which did but give indirectly the power of interference that the Anglo-Turkish Convention confers with almost a brutal directness. It is no wonder that this deed was done in the dark, and it was done also by the Sultan in fear and trembling. Had the unhappy monarch been allowed to act in the daylight, he might at least have put himself up to auction for the Congress, and might have obtained bids from Russia, or elsewhere, which would have provided him with an advocate on easier terms. The most devoted adherent of the Ministry must inwardly feel a wish that Cyprus had been acquired with cleaner hands, but on the other hand their most resolute opponent must admit that this assumption of new dominion is thoroughly in keeping with their behaviour throughout."

After a reference to former annexations, Mr. Gladstone refers to the "dominant passion of England." He says :—"This passion in England has heretofore been kept in check by the integrity and sagacity of her statesmen, who have not shrunk from teaching her the lessons of self-denial and self-restraint. But a new race has arisen, and the most essential or the noblest among the duties of Government—the exercise of moral control over ambition and cupidity—have been left to the intermittent and feeble handling of those who do not govern. Between the two parties in this controversy, there is a perfect agreement that England has a mighty mission in the world, but there is a discord as fundamental upon the question what that mission is. With the one party her first care is held to be the care of her own children within her own shores, the redress of wrongs, the supply of needs, the improvement of laws and institutions. Against this homespun doctrine the present Government appears to set up territorial aggrandisement, large establishments, and the accumulation of a multitude of fictitious interests abroad, as if our real interests were not enough. And since the available store of national time and attention is a fixed quality, there ensues that comparative neglect of domestic affairs, which is too conclusively shown by the beggarly amount of our legislative work, the aggravation of our burdens, and the fast-growing arrears of business. With the other party the great duty and honour and charge of our transmarine colonial empire is to rear up free congenital communities. It is felt at the same time that Great Britain has, against the merely material advantages of these possessions, greatly enlarged her military responsibilities in time of war. Whatever be in these respects the first balance of the account, it is felt that the colonial relation involves far higher elements of consideration—that the forming of these free-growing and vigorous communities has been a specific part of the work Providentially assigned to Britain. The vain glorious boast which Ministers, aware that there could be no reply, have inserted in the Speech of Her Majesty on the prorogation of Parliament as to aid which the Colonies would have given in a war that might have been, can only excite ridicule. No man of sense believes that the Colonies are likely to become, in a serious manner, parties to any great European war. What we want from the Colonies is something better than 'food for powder'—to give birth and existence to these States which are to form so large a portion of the new world is a noble feature in the work and mission of this nation, as it was of old in the mission of Greece. There is another great branch of the mission of England which passes entirely beyond the limits of our local empire. If we recognise any obligation towards Portugal, it is, according to them, only that we may uphold in the Peninsula a counterpoise to the influence of France. If we have taken a prominent part in the defence of Belgium, it is because Napoleon said England would not be safe if France had possession of Antwerp. The same morbid temper raises up a kindred brood of visionary dangers in the East, and, by its bringing uneasiness, hastes to make them real. The most extravagant exaggerations do not in the least serve to undeceive its victims, so that they are now delighted with the idea of keeping Russia out of India by defending Armenia, which is much as if we proposed to keep the United States out of Canada by defending Jamaica. As every track of country which can by possibility be used as a road to India becomes thereby a British interest, and therewith a legitimate subject of military care, there is no saying what preposterous guarantees may be proposed for Khiva, or Bokhara, or Badakshan. Nay, China is a possible road to India. Why should not China have a guarantee ? Now, I hold that indulgence in these inflated conceptions is not singly, but doubly, mischievous. It involves us in engagements and responsibilities which are causeless, and in so doing it disables us for the duties which are legitimate, and may be imperative. We have just undertaken new duties in the East. I ask, Will they leave us as free as we were before for the performance of old duties in the West ? Should we be as well prepared as we were in 1870 to negotiate and arm for the defence of Belgium, when we had upon us the responsibility of fighting against Russia in the defiles of Turkish Armenia to repel an invasion there, that might be on her side no more than a feint, but which would direct a large part of our military force to a distance of four thousand miles ? I should be glad to know whether the Belgian Government and people, who naturally lean upon us more than any other Power, contemplate with the same satisfaction as our Imperialists the mode now in fashion of strengthening England by giving her plenty to do all over the world, and no means of doing it. The truth is that England has had a position in Europe unrivalled alike for its moral elevation and, contingently, for its material power. Unhappy Turkey apart, we have become tolerably impartial in European questions. The only selfish interest which we had, or believed we had, was in the Ionian Islands, and with that we have parted company. Our own misdeeds, if they exist, are distant, and on the whole we are admirably placed for upholding, by voice and influence, the interests which are so cruelly traversed by the emotions of selfishness—those, namely, of sheer justice and humanity. There could not be a fairer or a wider field for the discharge of this noble duty than in Turkey. The Crimean war had not impaired the dignity of our position, for it was made in the name of public law and European concert. Not by single-handed action, not in order to maintain a Turkish empire as a barrier thrown across the "road to India" we held it in 1875. But from that time onwards the policy of the Government has been avowedly addressed to the purpose of maintaining the Ottoman Empire, in spite of its vices, because its destruction would be detrimental to our interests in the maintenance of our Indian rule. Having made it our rule to treat all Turkish questions with reference to their bearing upon British interests, we shall be held bound by the formula we ourselves have framed, and even if we emancipate ourselves from its domination we shall not now be believed."

India is next referred to, and the writer says :—"Let us only make common cause with her people, led them feel that we are there to give more than we receive, that their interests are not traversed and frustrated by selfish aims of ours, that if we are defending ourselves upon the line of the Hindoo Coosh, it is them and their interest that we are

defending, even more, and far more than our own. Unless we can produce this conviction in the mind of India, in vain should we lavish our thoughts and our resources upon a merely material defence."

The intimation conveyed in the following is important:—"The truth is, that, turn where we will, we are met on every side with proofs that the cares and calls of the British Empire are already beyond the strength of those who govern and have governed it. A protracted experience of public affairs, not unattended with a high estimate of the general diligence, devotion, and ability of the Parliamentary as well as the Civil servants of the Crown, has long convinced me that of the more difficult descriptions of the public business, apart from simple routine, it is only a small part that is transacted with the requisite knowledge, care, and thoroughness. We have undertaken in the matter of government far more than ever in the history of the world has been previously attempted by the children of men. Nor does it appear that our task is likely to be attenuated by the tendencies of the times; for, with the advancing development of civilisation, it seems too plain that they multiply instead of reducing the demands legitimately made on the time and care of Governors."

FATAL RAILWAY COLLISION AT SITTINGBOURNE.

A fearful collision, which resulted in the loss of seven or eight lives and serious injuries to about fifty persons, occurred on Saturday morning on the London, Chatham, and Dover Railway. It was a great day for "flitting" at the Isle of Thanet watering places, being the last day of the month, and many of the railway stations between Ramsgate and the metropolis were scenes of wild confusion. A heavily-laden cheap fast train from Ramsgate to London upon approaching the Sittingbourne Junction came into collision with some goods trucks which were being shunted, and as the train was travelling at express speed the shock was very great. Two of the carriages were smashed, several were thrown off the rails, and the more serious results were as we have stated above. A correspondent who followed the train from Ramsgate states that the scene of wreckage outside the Sittingbourne Station was "as complete and disastrous as anything the imagination can picture." The cause of the collision does not admit of any doubt. It appears that the guard of the goods train had received instructions to leave a number of trucks at Sittingbourne, and on reaching that station he had to back his train upon some rails adjoining the down line. In shunting the man at the points moved the wrong lever, which, instead of placing the trucks upon the safe side, turned them across the up line, and before the error could be retrieved the Ramsgate train was upon the trucks, and terrible results followed.

A correspondent writes to the *Observer*:—"Having immediately followed the train from Ramsgate which met with so deplorable an accident, and having been an eye-witness of a scene of wreckage just outside the Sittingbourne station, as complete and as disastrous as anything the imagination can picture, you may allow me to try and describe the scene as I saw it a few hours ago. It was a great day for 'flitting' at all the Isle of Thanet watering places. The last day of the month, the expiration of pleasure tickets, the end of the lodging week, the final moment of August, all tended to empty Ramsgate, Broadstairs, Margate, Westgate, Herne Bay, and the adjacent corners. Every railway-station between Ramsgate and Faversham, on the London, Chatham, and Dover line, was the scene of the wildest confusion. Babies, perambulators, luggage, were all heaped higgledy-piggledy at every station. Everyone was going home, and the officials did not seem to be prepared for the departure. At Ramsgate two or three hundred people were fighting for 'cheap fast' train tickets at one miserable *guichet*. Sailors, men in smock frocks, porters, and hotel attendants, were all bearing luggage gallantly to the front, and, to tell you the truth, the crowd and crush at Ramsgate was so tremendous that I allowed the first 'cheap fast' to go without me. My life was saved by that resolution, as you will see. The 'cheap fast' went off without me, and by about half-past twelve was a wreck. Eight passengers were killed outright, as I am told, forty or fifty were injured, and when I came by the scene a few hours afterwards there was such a *memento mori* presented to my eyes as I am not likely to forget. Presenting myself again at the Ramsgate Station at 2.45, there was the same exhibition of reckless confusion. Everyone wanted to go, and nobody was prepared for the exodus. It was raining in torrents, the station was crammed, and though the train to take us away was long overdue, no train had arrived. There was a mystery. The porters and station-master reported that the line was blocked somewhere about Sittingbourne. I found there had been an accident, but on such occasions nobody knows anything. After a tedious delay the Victoria passengers were got off somehow. We were crammed full at Ramsgate, overcrowded at Broadstairs, and oppressed with passengers at Margate. An ominous delay at the platform at Teynham persuaded one that it was something very much worse than a block at Sittingbourne. We were to be transferred to the down line in a few minutes. Porters were fetching tarpaulins to cover over hideous scenes; navvies were hurrying along the line, and at last we learned on unmistakable evidence that the first 'cheap fast' from Ramsgate had run into a goods train just at the entrance to Sittingbourne Station; that it was the old story, that the signals were all right for the passenger train, that life had been sacrificed for convenience, and that the London, Chatham, and Dover Company had experienced the worst accident for many years. Transferred to the down line just after Teynham, and enabled to travel by it up to London, the picture of the accident soon presented itself. It was terrible. First we passed a row of half-mutilated carriages which had only been half wrecked. The handles were torn off a dozen doors. It seemed as if a sharp knife had shaved these comparatively-saved carriages. Windows were starred and broken, and the one carriage of those still erect was smashed in like a bandbox. If these were the rescued carriages, what more were we to see? Why, simply first-class compartments cut clean in half, nothing left but a tumble and a tangle of cushions; wooden divisions strewn with biscuits and bread-and-butter, off which the homeward-bound excursionists had been lunching when the accident happened. The reaction after all the excitement of an ended holiday was terrible. Here, among all these hop-gardens and autumn scenery, was all that was left of a Ramsgate excursion train, for it was to all intents and purposes an excursion train, though the pleasure of the outing was passed, and the home, never to be reached, loomed in the distance. Cushions, splinters, smashed glass, ambulances for the conveyance of the dead and dying, grave-faced officials standing on the broken lines, mechanical contrivances for clearing the mainway, and an engine so deplorably battered that it looked as if it had been in action, that is as much as I could see as our train moved at a funereal pace into Sittingbourne Station. We were told to keep in our heads lest we should also be smashed by the wreck, but we all of us saw the grave that might have been ours, and the kind of death from which we had miraculously escaped. At Sittingbourne Station the worst had been seen, and we were only spectators of the terrible lull after the storm. The dead bodies had been taken away, and we only saw poor dear little wounded children and women crying bitterly over their bandaged arms. In the portion of the train saved from the wreck I had noticed luggage that will possibly never be claimed, and children's toys that will not be wanted any more. Discipline had, however, soon asserted itself. The line was getting clear, the memorials of the wreck were being carted away, and our train, which followed the accident, was only three hours late at Victoria. The scene at Victoria was as painful as such scenes must necessarily be. The evening papers appeared to know nothing of an accident that occurred at midday, but already the station was thronged by inquiring friends, the telegraph wires were at work, and it was beginning to be passed about from mouth to mouth that an accident had happened to the homeward returning Ramsgate train. For myself, I can only say that this is my first experience of a deplorable smash, and I trust it may be the last. I left Ramsgate busy and active with the business of departure, and Margate excited with the delightful hurry to get home and be grateful for the holiday; but before I could follow in the track I had been forced through 'the valley of the shadow of death,' for it is infinitely pathetic to see the wreck of a homeward seaside train, with all its children, spades and pails, and sunburnt-revelling, reduced to this mash of splintered carriages, broken engines, smashed glass, soiled cushions, and bandaged passengers."

A coroner's inquest was held on Monday and yesterday. The jury returned a verdict to the effect that the deaths of the deceased were owing to the criminal negligences of James Moden and Charles Clark, *i.e.*, the head guard of the goods train and the under pointsman. The two were committed for trial. Some of the least injured left Sittingbourne yesterday, and no further fatality has occurred.

On the same evening a train on the Great Western Railway ran into a siding near to Aylesbury in consequence of the points being misplaced. The engine and one carriage were thrown down an embankment, the driver of the train sustained serious injuries, and about a dozen of the passengers were severely shaken.

TERRIBLE STEAMBOAT ACCIDENT.

The horrors of the Sittingbourne accident have been succeeded by a greater, involving, it is feared, the deaths of more than five hundred persons.

The Princess Alice, an excursion steamer, returning from Sheerness, was run into by a large steamship, supposed to be the Bywell Castle—about the name there is a degree of doubt, owing to the exciting confusion that followed—and was sunk in a few minutes. Some 800 passengers were on board, having been to the favourite seaside resort on pleasure, and of this large number few were saved. The dreadful occurrence took place about the point of the river which is known as Barking Creek, in close proximity to Woolwich. The ill-fated steamer belongs to the London Steamboat Company, who at this period of the year, according to the usual custom, have a large excursion traffic. The Princess Alice, a large saloon steamer, specially adapted for carrying passengers—the licensed number, it is stated, being some 900—left Sheerness yesterday afternoon, having on board a heavy freight of passengers, in round numbers calculated as already stated. Gravesend was left behind shortly after six o'clock in the evening. Everything had speeded well. The weather was fine, the river placid, and the closing night set not over darkly. In something over an hour's steaming Woolwich was in view, and yet in the narrow breadth of the Thames, with London almost within grasp, down went the Princess Alice, with almost every soul on board.

The scene is described as a maddening one, and it has had no parallel on the river. A few of those in the steamer clambered on to the other vessel; nearly all rushed to the after part of the steamer as the bow subsided gradually under water. The shrieks were fearful, and nothing could be done to save life. There were a dozen or more lifebuoys on board, and some boats were swinging in the davits; but, even if they could have been got at, what would they have been among so many? The Princess Alice sank deeper and deeper, and within five minutes of the fatal blow she heeled completely over and went down in deep water. Some small boats which happened to be near hastened to the dreadful scene, and the Duke of Teck, another steamer belonging to the same company, which was also on her passage up with a party of excursionists, went to the rescue, but the river for a hundred yards was full of drowning people screaming in anguish and praying for help.

The narratives of the survivors—of whom as yet few are known—agree in describing the suddenness and awfulness of this catastrophe. Who are lost, and how many, cannot be known for days, but there is a general agreement as to hundreds having been lost, some reckoning the number as high as 650.

Before the boats struck there were cries from one to the other to keep out of the way; but, as usual in such cases, the accident is probably due to a misunderstanding, the one misinterpreting the intention of the other—all the rules of sailing cast to the winds in the moment of peril, each taking the wrong course to avoid each other's blunder.

The Princess Alice was a paddle steamer belonging to the London Steamboat Company (Limited), of Bennet's-hill, Doctors'-commons, London. She was built of iron, and was 158 tons net tonnage and 251 gross tonnage. Her length was 219ft. 4in.; her breadth 20ft. 2in.; her depth 8ft. 4in. Her engines were by Caird and Co., of Greenock. They were of 140-horsepower. The vessel was built by Messrs. Caird, of Greenock, in 1865, and belonged to the port of London.

The Bywell Castle is an iron screw-steamer. Her owners are Hall, Brothers, of London.

ALLEGED RUSSIAN AND BULGARIAN CRUELTIES.

Some horrible and ghastly details are telegraphed from Constantinople of the report of the Rhodope Commissioners who have been inquiring into the Russo-Bulgarian atrocities in Roumelia. It will be remembered that the Russian, German, and Austrian representatives did not sign the report, the two former refusing to do so, and the last-mentioned being prevented "through illness." The *Standard* correspondent at Constantinople telegraphs:—"I have reason to believe that the report proves conclusively that one day at the end of February there were fifteen thousand wagons full of refugees, men, women, and children, between Kaskein and Hermanli. These were attacked by Cossacks, brutally treated, and put to flight through deep snow. On the following day they were again attacked by regular Russian infantry and artillery, and were at night driven into a *cul de sac* formed by the junction of the rivers Maritza and Douledere (?). In this *cul de sac* the Russian artillery posted on heights played upon the helpless crowd without intermission for twelve hours. The women flying from the fire of the Russians threw their children into the rivers. Two thousand bodies of children were taken out of the river Douledere. The members of the Mixed Commission travelling through the scene of the slaughter were horrified by the sight of the skeletons of men, women, and children." These almost incredible statements are surpassed by a hideous and ghastly tale of cruelty on a pregnant woman by Russian officers, told by the correspondent of the *Pall Mall Gazette* at Constantinople, who adds:—"There seems to be a singular prejudice in the Russian army in favour of cutting off the breasts of women, for wherever the Commission sat it found cases of this form of mutilation. Rolling women in tar or petroleum, or other inflammable substances, and then setting them alight, is a method of torture more rarely resorted to; but fire seems to have been found a convenient instrument of destruction when a good lot of Mussulmans were trapped together in a barn or the like." The correspondent hopes that the *proces verbaux* of the report will be published by the Foreign Office, and intimates that they will be found to confirm the worst that has been said about these atrocities.

The British Consul at Adrianople has reported to Sir Austen Layard that the Bulgarians continue to pillage and outrage the Mussulman population, and states the Greek archbishop has communicated to him most horrible atrocities. Consul Calvert has forwarded to the English Ambassador a petition presented by a deputation from the inhabitants of about forty villages in Roumelia, protesting against the division of Bulgaria made by the Congress, which it says, prevents the Mussulmans from returning to their homes, and advocating the annexation of Rumelia to Bulgaria. Mr. Calvert

states that the deputation were ignorant of the contents of the petition, which they said was given to them by Russian agents who were preparing a rising of the population.

Epitome of News.

The Queen and Princess Beatrice were present on Thursday at the Braemar Gathering, which took place near Old Mar Castle. There was a large assemblage, and the day being fine the proceedings passed off very satisfactorily.

Her Majesty is expected to remain in Scotland till about the middle of November, and will then proceed to Windsor Castle.

The Prince and Princess of Wales will probably leave the South Coast and return to London towards the close of the week.

The Duchess of Edinburgh was delivered of a daughter at Coburg on Monday morning. Her Royal Highness and the infant Princesss are reported to be both doing well.

It is announced that the resignation of Mr. Justice Keogh having been accepted, the seat on the Irish Bench has been offered to Mr. Gibson, Q.C., Attorney-General for Ireland, and accepted by him.

The *Wrexham Guardidn* states that Mr. Whalley, M.P., is in a precarious state of health at The Tower, near Llangollen, and that his medical attendants have advised him to entirely give up his Parliamentary and other public duties.

The Government have accepted a tender from the Peninsular and Oriental Steam Navigation Company for the conveyance of the India and China mails for a period of eight years from February, 1880, when the present contract expires.

The Queen has been graciously plessed to appoint Safvet Pasha, Grand Vizier and Minister of Foreign Affairs to the Sultan of Turkey, to be an Honorary Knight Grand Commander of the Order of the Star of India.

Mr. Gladstone has addressed a letter to Mr. J. De Morgan, in which he says he has taken no step whatever with regard to the representation of Leeds, and has no intention of making any communication, affirmative or negative, at the present time respecting that or any other place. He had read with satisfaction Mr. De Morgan's assurance that he intended to prevent, as far as in him lies, disunion in the Liberal party in that town.

The United States Minister, Mr. Welsh, made an appeal early this month to Her Majesty's Government for the pardon of the Irishman Condon, who is undergoing a sentence of penal servitude. He has already been eleven years in prison. The Marquis of Salisbury, writing on the 16th August, states that the Cabinet have resolved, under the circumstances of the case, to recommend the exercise of the clemency of the Crown. The rest of the sentence upon Condon and upon Melody, who was convicted for the same offence, will therefore be remitted upon certain conditions, one of which is that the convicts shall not reside within Her Majesty's dominions.

The annual harvest-home of the Philanthropic Society's Farm School, Redhill, was held on Wednesday. Three hundred boys participated in the entertainments of the day, which were witnessed by a large number of friends of the society.

During a thunderstorm at Scarborough on Friday, a visitor, Mr. S. Smith Pocock, of Virginia Water, Windsor, was killed by lightning whilst in a coble in Cornelian Bay.

The *Leeds Mercury* publishes reports from the different agricultural districts of Yorkshire on the harvest prospects. Authorities appear to be agreed as to the favourable yield of the wheat crop. Oats, although rather short in the straw, seem to be a fair average crop; barley promises well, and the recent rains, although retarding harvesting operations, have materially forwarded the turnip and root crops. As yet there does not appear to be any complaint of the presence of disease among the potatoes.

The arrangements for the forthcoming meeting of the Social Science Congress, to be held at Cheltenham next month, are now complete as regards the filling up of the various presidencies of departments. Mr. A. E. Miller, Q.C., one of the railway commissioners, has undertaken to preside over the Jurisprudence Department; the Hon. G. Broderick that of Education; Mr. W. H. Michael, Q.C., F.C S., will take the Health; Mr. B. Price, Professor of Political Economy at Oxford, the Economy and Trade; Mr. G. T. Parry that of Art; and the whole will be presided over by Lord Norton. The addresses of the presidents will be delivered one on each day of the congress.

The final attempt to raise the Eurydice was made on Saturday and was crowned with success. Early in the morning five tugs were placed alongside, and efforts were at once made to heel the wreck over and to pump her out simultaneously. The steam pumps of the tug were employed. Canvas was passed under the bottom of the ship, and at ten o'clock she was afloat. Admiral Foley, who was on the deck of the Eurydice, called for three cheers, which were heartily given by the men engaged in the work. The tugs then proceeded to bring the ship into harbour, and by 12.30 she was in Porchester Creek, and at once lashed alongside of an old hulk, Merryweather's engines being engaged in keeping her afloat. It is now nearly six months since the training-ship went down off the Isle of Wight, with a loss of 346 lives, and since that time persevering but often interrupted exertions have been made for raising the wreck. The judgment of the Court of Inquiry was given on Monday. The Court held that the Eurydice foundered on March 24 by pressure of wind on her sails during a sudden and exceptionally dense snowstorm, which was obscured from view by exceptionally high land; that the upper half-ports being open materially conduced to the catastrophe, but that they were justifiably opened. The Court were of opinion that no blame was attributable to anyone, the captain being frequently on deck; and they were further of opinion that the question of the Eurydice's stability had been properly considered. They acquitted the survivors from all blame.

The Solicitor-General (Sir Hardinge Giffard) addressed his constituents at Launceston on Saturday night. Referring to Mr. Gladstone's latest article in the *Nineteenth Century*, he denied that the dominant passion of England was for extended empire, and said it had never been his lot to read any more unfounded, prejudiced, and baseless attack upon an intelligent community than was contained in this article.

Mr. Osborne Morgan, M.P., who is now staying at his Denbighshire residence, Brymbo Hall, Wrexham, has met with an accident. He was riding along a lane at Minera when his horse fell, throwing him off. The hon. gentleman sustained no serious injury.

A sad accident occurred during the thunderstorm on Saturday in Staffordshire. Three farm labourers at Leek were struck by the lightning; two have since died, and the recovery of the third is said to be impossible. The men were engaged in reaping at the time.

The Irish national weekly papers declare that the Home Rule League has ceased to exist. The *Flag of Ireland* expresses itself not particularly distressed over this long-expected departure. "The Home Rule League," it says, "has wrought much mischief and very much impeded the progress of the work of Ireland's deliverance; but its powers for mischief have departed with itself, and we are well content to let it rest."

Mrs. Girling, the head of the Shaker community in Hampshire, appeared before the Lymington district magistrates on Saturday, on the adjourned summons for obstructing the highway at Hordle. The police reported that there was now no obstruction, the goods having been removed to one side of the road. The magistrates allowed a fortnight longer for the road to be cleared.

The lists of the results of the Oxford Local Examinations for 1878, issued on Saturday, show that the total number of candidates examined in June last was 2,330, of whom 350 were junior girls and 1,315 junior boys, and 326 were senior girls and 336 senior boys. Of the juniors, 199 girls and 787 boys passed, while of the seniors 213 girls and 231 boys satisfied the examiners and obtained the title of Associate in Arts.

On Saturday afternoon a deputation from the Sheffield and District Wine and Beer Dealers and Retailers' Association waited upon Mr. Mundella, M.P., at the Liberal Club, to ask him to procure the insertion of a clause in Mr. Staveley Hill's Licensing Laws Amendment Bill, withdrawing from justices the power of refusing to renew an outdoor licence unless an offence had been committed by the holder. Mr. Mundella remarked that the bill was not of a retrospective character, and that the holders of existing licences might make themselves easy on the subject. He, however, asked the deputation to embody their wishes in a clause, and said he would forward it to Mr. Hill.

It is stated that Midhat Pasha, while the guest of the Duke of Sutherland at Dunrobin Castle, has been summoned by telegraph to Constantinople.

A destructive fire broke out at Messrs. Price's turpentine and oil stores, Castle Baynard Wharf, last night. The premises were destroyed. The scene drew thousands of spectators.

On Monday evening Miss Ellen Ponsonby, third daughter of the Hon. Spencer Ponsonby-Fane, of Crympton House, near Yeovil, Somerset, and St. James's Palace, London, was drowned in the lake adjacent to the house. Three young ladies had been rowing, and were about to step from the boat on to the bank, when the boat capsized. Two were rescued, but deceased, who was eighteen years of age, becoming entangled in the weeds, was drowned. —Two more bodies have also been found in the Thames.

Mr. Cowper-Temple, speaking at a gathering of Liberals at Romsay, near Southampton, last night, referring to the Eastern Question, heartily supported Mr. Gladstone's policy—a very significant fact.

The German Reichstag will be opened on September 9 by the Crown Prince.

The *Moniteur* declares that since December 13 last Marshal MacMahon has not once spoken of resigning, nor has any conflict occurred to disturb the harmony subsisting between him and his Ministers.

M. Waddington, in another speech at Laon, has repeated that he considered the peace of Europe as absolutely assured. He added that, in order that the French Government should be able to exercise a continuous and permanent influence in the Councils of Europe, there must be that stability in the institutions of France which would induce foreign Governments to have confidence in their duration and in the smooth working of the French Constitution. This could be achieved only by the country returning a Republican majority at the next Senatorial elections.

A telegram from Constantinople says that in consequence of the representations of the Governor of Trebizonde, the British Consul, and the Greek Patriarch, the Lazis have determined not to resist the occupation of Batoum by the Russians. The emigration of the inhabitants from the town has commenced, but there is an insufficiency of transports for their conveyance. The correspondent of the *Daily Telegraph* states that Dervish Pasha has telegraphed to the Porte that all the field guns and military stores have been sent to Trebizond, and that he awaits the final instructions of the Sultan to surrender Batoum formally to the Russian commander.

The embarkation of the Russian troops at San Stefano continues, and five regiments, comprising about 12,000 men, have been already despatched. General Todleben hopes to be able to accomplish the evacution within six weeks, after which the headquarters will withdraw to Varna. The troops are in good health.

Private letters received at Plymouth state that a period of high holiday has taken possession of the British fleet in the Sea of Marmora. The belief is now current that the days of the "British occupation" of these waters are numbered, consequently the time at the disposal both of officers and men is being spent in picnics ashore, and frequent visits to Constantinople and Broussa. The officers of the fleet have made many friends among the Turkish and Greek families ashore, and an exchange of visits is quite a daily occurrence. The health of the squadron is very good.

The English steamer Bittern, whilst on a voyage to Liverpool with 152 Portuguese oxen, has been wrecked off Cape Finisterre, and all the crew are lost.

It is stated that Germany contemplates holding an International Exhibition in Berlin either next year or in 1881, which probably is one reason why the Germans have not taken a more prominent part in the Paris Exhibition.

The town of Miskolcz, in Hungary, has been the scene of a terrible visitation. During a thunderstorm on Friday night more than a thousand houses were destroyed by the heavy rainfall, and one hundred lives were lost. The town is one of over 20,000 population, and the inhabitants are chiefly engaged in the iron and wine trades. It is described as being situated at the extremity of a beautiful valley twenty-five miles north-east of Erlau.

It is understood at Berlin that the health of the Emperor William is so far restored that the regency of the Crown Prince will not be prolonged beyond October 1.

Cremation becomes optional in Gotha on Oct. 1, and a building has been erected for the purpose. The body of an engineer named Stier will be exhumed, and will be the first to undergo the process.

A Charleroi Ultramontane organ states that instructions have been sent from the Vatican that the Belgian clergy should carefully abstain from attacks on the Constitution, and that one of the bishops has given the same advice to his clergy.

South Australia has carried off the first *diplome d'honneur* for wheat, the jury describing its exhibit as a *collection magnifique:* also a gold medal for flour. It sent seven specimens of wheat and flour, and to each a prize has been awarded. Adelaide wheat obtained a gold medal in 1851, and has always fetched the highest prices at Mark-lane.

Marshal MacMahon is said to feel deeply the insults heaped upon him by the Bonapartist press, and notably by M. Paul de Cassagnac. What hurts him still more is to see the insulting articles *apropos* of his rumoured intention to resign reproduced in the Clerico-Orleanist journals. It would appear that these attacks will induce him to shape his course in quite a different direction from what heretofore was expected, and lead him to abandon his May friends should an attempt be made to bring them to trial for illegal pressure on the electors during the period of the dissolution. The inquiry into their illegalities is being steadily conducted by M. Albert Grévy. The retirement of M. Waddington, who represented France at the Congress, from the Ministry of Foreign Affairs is more than ever talked of. The Marquis de Noailles, the present French Minister Plenipotentiary at Rome, is spoken of as his probable successor.

The Servian Ministerial differences have been arranged, and the present Ministry will retain office. It has been decided to postpone until next year the meeting of the Skuptschina, which should take place during the present month.

The Sultan has made a formal complaint to the Emperor of Russia respecting the atrocities committed upon Mussulmans in Roumelia and Bulgaria, and has requested His Majesty to give such orders as will remedy the state of things complained of. The Emperor in his reply states his belief that the reports mentioned by the Sultan are much exaggerated, as the Russian generals and commissioners have strict orders to prevent and punish such acts.

A Reuter's telegram says that a very largely-attended meeting of Liberals was held at Sydney on the 27th of August, when an address to Mr. Gladstone, expressing confidence in the right hon. gentlemen and the leaders of the English Liberal party, was adopted amid much enthusiasm.

The Austrian troops occupied the town of Drieno yesterday, the Turkish garrison going to Ragusa.

A magnificent funeral service was celebrated yesterday at Notre Dame in memory of M. Thiers.

Miscellaneous.

It is expected that the September publications will be comparatively few and the autumn season in the literary world a dull one. Messrs. Macmillan, however, have some noteworthy announcements. Foremost amongst them is Sir John Hooker's "Journal of a Tour in Morocco"—which, of course, will be mainly botanical, but is certain to be full of information. From the Yorkshire College Professoriate we are to have a book on coal, its history, and uses, Professors Green, Miall, Thorpe, Rucker, and Marshall contributing each something to the common stock. The history primers, edited by Mr. John Richard Green, are to be increased in number by Miss Yonge's France. Mr. Tait, of Clifton College, has analysed the English history of Mr. Green's "Short" book; and Dr. Richardson has prepared a scientific explanation of the virtues of total abstinence.

CLEOPATRA'S NEEDLE.—The following appears in the *Asiatic Journal* for 1820:—"This celebrated monument of antiquity may be shortly expected to arrive from Alexandria, a present from the Pasha of Egypt to His Majesty George IV. It is, we understand, to be set up in Waterloo-place, opposite to Carlton House, where it will for ages, we hope, serve to keep alive the recollection of the exploits of our naval and military heroes in that country. The weight of the column is about 200 tons, the diameter at the pedestal seven feet. We understand that we are indebted to the influence of Mr. S. Briggs, British Resident at Grand Cairo, with the Pasha of Egypt for this magnificent monument."

MR. MULLER'S ORPHANAGE.—Mr. G. Muller, in his annual report of the workings of the Orphan Home on Ashley Down, Bristol, and his Scriptural Knowledge Institution, states that though the expenses during the year had amounted to 42,000*l.*, the managers had been able to close the accounts with a small balance in hand. Since the founding of the institution 784,000*l.* had been received, and 66,600 children or grown-up persons had been taught in the various schools, besides tens of thousands benefited in other schools, assisted by the funds; 10,500 children and others at present frequent the schools; 124,000 Bibles, 315,000 Testaments, 19,000 copies of the Psalms, and 195,000 small portions of the Scriptures in various languages had been circulated. Upon the object of missionaries alone, 169,000*l.* had been expended from the beginning. During the year the number of orphans had been 2,193, and the mortality amongst them had been less than one per cent. For the orphanage alone, without anyone having been appealed to personally, 512,214*l.* had been subscribed by the charitable.

THE QUEEN'S UNIVERSITY IN IRELAND.—The report of the president of Queen's College, Belfast, shows a total attendance of students for 1877-78 of 463, being an increase on the past year of twenty-six. 128 of these are Art students and 281 medical. The summer classes instituted in 1873 are attended by 159, chiefly medical students. Dr. Henry reports that no single instance of religious dissension has ever come under his notice: "in this respect (he adds), as well as in its general success and influence, this non-sectarian college is accomplishing the noble designs of its founders and of Parliament itself." He makes a strong representation in favour of the granting of representation in Parliament to the Queen's University in Ireland. "To leave it in a state of isolation as the only unrepresented university in the empire, when it already presents a constituency of nearly 2,000 graduates, unsurpassed by any other for general intelligence, would injure the great interests of education." Dr. Henry also expresses his anxious hope that now, when the question of intermediate education is engaging the attention, the importance of extending the proposed benefits of the measure to women may not be lost sight of.

LORD HARTINGTON ON THE CATTLE PLAGUE BILL.—The Marquis of Hartington presided on Friday at the annual show of the Craven Agricultural Society at Skipton. The noble lord remarked that it was a matter of pleasure and satisfaction to find himself after an arduous and protracted session once more at Bolton Abbey, among the healthy hills and moors of Craven. In proposing the principal toast, his lordship confined himself to agricultural matters, and carefully avoided all reference to political or controversial questions. He justified the action of the Liberal party in discussing and ensuring the modification of the provisions of the Cattle Diseases Bill, and said the course they took was for the interest of the agricultural classes as well as of the whole community. All they desired was to secure that no restriction be placed upon the importation of foreign cattle that would be injurious or unjust to the general consumer. If there arose a suspicion that the price of meat was raised unnecessarily for the benefit of a single class of the community, there would be an agitation throughout the country that would sweep away all protective restrictions against the spread of disease.

AFRICAN TRAVELS.—A successful experiment has lately been tried in the equatorial provinces of Egypt, which may not improbably ere long revolutionise the mode of transit in Eastern Africa and solve a problem which has hitherto puzzled travellers. About a year ago, at Colonel Gordon's request, a few trained elephants were sent to Khartum, where they arrived in due course, having marched along the banks of the Nile. A report has been received in Cairo from Colonel Gordon, stating that he had despatched them, by way of Fachoda and Bohr, to the military station of Lardo, about eleven degrees south of Khartum, and six miles north of Gondokoro, and that they had accomplished this distance in eighty-four days. A not unimportant advantage to be derived from the employment of elephants in this manner was demonstrated by the fact that the negroes along the line of march were frightened by them, and made no attempt to attack the party. The elephants have gradually learned to live on leaves and grass, as the wild elephants do, and keep in first-rate condition without the different kinds of food to which they had previously been accustomed. Colonel Gordon consequently advises travellers going into the interior of Africa from Zanzibar to use elephants, and thus avoid the necessity for a host of porters, who are a never-ending source of delay and annoyance.—*Academy.*

THE PRINCE OF WALES AS A LANDLORD.—An old tenant of the Prince of Wales writes to the *Agricultural World*:—"It may be said broadly that long leases are the prevailing custom of the estates. Every consideration is shown to the position and circumstances of the tenants on the renewal of their leases. An old tenant is never turned out to make room for another man who may be willing to out-offer him in the matter of rent, &c. I believe that I am not likely to be contradicted when I say that in this matter, as in many other benefits bestowed upon the tenants of the Duchy, the personal influence and authority of His Royal Highness are distinctly perceptible, and that he keeps a watchful eye upon the well-being and prosperity of every farmer upon his estates. The conveniences afforded in the way of farmhouses, barns, stabling, outbuildings, &c., are unusually complete in their character. The erections themselves throughout the estates are models of comfort and convenience, in many cases even of elegance. It is within my knowledge that thousands of pounds have been spent, and are still annually laid out, in order to keep up the high standard of excellence which has been attained in such matters, and in effecting improvements, sometimes of a wholesale description, in order to keep pace with the times. The Prince's tenants are all permitted to exercise the privilege of shooting over their holdings."

THE IRISH SUNDAY CLOSING ACT.—The Act to prohibit the sale of intoxicating liquors on Sunday in Ireland (41 and 42 Vict., cap. 72) will come into operation on the 1st of October next, and continue in force until the 31st of December, 1882, "and no longer, unless Parliament shall otherwise determine." The preamble recites that the sale of intoxicating liquors in Ireland is prohibited during certain hours on Sunday, and "it will be for the public benefit to extend such prohibition, except as to Dublin, Cork, Limerick, Waterford, and Belfast." All the provisions of any Act now in force whereby the sale, or exposing for sale, of intoxicating liquors, or the opening or keeping open of any premises for the sale, is prohibited during certain hours or times on Sunday, are now extended to the whole of Sunday in all places except those mentioned in which the hours are to be till two o'clock in the afternoon, and after the hour of seven in the evening of Sunday. The provisions in force as to selling, or purchasing, or being present during the prohibited hours, are extended, with the exceptions mentioned, to the whole of Sunday. The Act is not to apply to sales of intoxicants to lodgers, or to packet-boats, or canteens, and is not to preclude the sale at any time at a railway station of intoxicating liquors on the arrival or departure of trains, or to *bona fide* travellers as described in the Licensing Act of 1874. On the day the Act terminates the provisions of any Act in force will be revived as to the sale of liquors on Sunday, and take effect as if this Act had not been passed.

SPURIOUS DEGREES.—Dr. Jürgens, Dean of the Medical Faculty of the University of Tübingen, has printed and circulated a letter of which the *Times* prints a translation. The learned dean's correspondent is a Mr. T. Blyth, who wrote the other day "to take the liberty of informing" Dr. Jürgens that he had several candidates for the degree of Doctor of Medicine; "but they do not," he added, "feel inclined to risk the unavoidable expenses unless they can obtain the guarantee of receiving the doctor's diploma." All the candidates, the dean is assured, are "properly qualified according to English law," but several of them have been already in practice for years, and "for that reason experience some scruple at submitting to an examination. Each candidate, however, will send you a legalised copy of the diploma in his possession, together with the usual honorarium (with something extra to be added). Further, each of my clients will submit some thesis, or, if it should be deemed desirable, would undergo some modified examination of a practical character, but in the English language." What Mr. Blyth means by an "examination," however, appears in the ensuing sentences, which show that he desires it to conform as nearly as possible to the race in the child's story, in which each of the competitors received a prize. All the writer's "clients" come to him, he says, "prepared for the examination; and, as a rule, I can guarantee that such candidates will be possessed of the qualifications required." But there must be no pedantic insistence on the theory that the submission of a candidate to an examination presupposes a liability to rejection; and Dr. Jürgens' correspondent declares, with proper firmness, that he "can send up no candidates unless he is previously assured that the diploma shall be granted them." He concludes by asking the dean to "take his communication into consideration, and to name the precise sum for which he stipulates." By giving publicity to this letter the Medical Faculty of Tübingen "trust to be relieved, in common with all other faculties of all other German universities, of further solicitations of this character"; and we trust that the correspondence will attract notice elsewhere than in Germany. —*Pall Mall Gazette.*

THE DRINK TRAFFIC IN LIVERPOOL.—At the recent licensing session of the borough of Liverpool, the Rev. R. H. Lundie and another gentleman waited on the magistrates and presented them with the following memorial, signed by ministers of the Gospel, medical men, merchants, and bankers:—"To the worshipful the magistrates of the borough of Liverpool. The memorial of the undersigned ratepayers humbly showeth:—First—That they regard the provisions of the recent Licensing Act relating to endorsements as affording the means of gradually suppressing the worst-conducted of the public-houses in this town; that they observe with regret that said provision has become almost a dead-letter; that they are aware of the difficulties which lie in the way of the Bench in this matter, but are of opinion that these difficulties are not invincible, and for the best interest of the inhabitants should be combated and overcome. Second—That they look with gratification upon the diminution of drunkenness during the year 1877, in so far as this can be measured by the numbers of persons apprehended in a state of intoxication by the police; that they regard as one of the factors which have led to this result the action of the public-house inspectors; that they are at the same time persuaded that the number of inspectors is greatly too small for the effective supervision of the public and beer houses of this town; that their persons are known to the publicans, and their approach may be easily intimated, and their visits prepared for, the smallness of the staff preventing desirable changes of district; that, in addition to the increase of the local staff, it is, in the opinion of your memorialists, desirable that a central staff of superior and well-paid inspecting officers should be at the command of the Home Office, with a view to effectual co-operation with the local authorities in this and other towns, and that your memorialists respectfully beg the consideration of this subject by your worships. Third—That they rejoice that the already excessive number of public-houses are not being increased, but at the same time they crave of their worships such protection for the community as the law provides against the practical increase of drinking facilities through the enlargement of licensed premises and the extension of bar accommodation, and against the intrusion of public-houses on reluctant and over-supplied populations by the well-known methods adopted to secure removals. In respectfully submitting these views your memorialists claim your indulgence; but, persuaded as they are that drunkenness is the cause of much of the crime, poverty, degradation, and misery which are the reproach of the town, they are compelled to give expression to their conviction on this great question." The magistrates in reply said the matter should receive their attention, and advised the deputation to address themselves to the county magistrates in order that there should be an assimilation of hours in county and borough.

THE PLANET VULCAN.—The *Chicago Times* publishes an account of Professor Watson's observation of the intra-Mercurial planet, given by him to a reporter of that journal, who had interviewed him. Having stated that he went to Wyoming "for the exclusive purpose of looking for the supposed planet between Mercury and the sun," he went on to say—"I saw a star of four and a half magnitude which had a decided disc, and was in a position in which there was no known star. I looked particularly to see whether there was any elongation such as would be expected if it were a comet in that position with respect to the sun; but it had none. The brief period of the observations did not permit me to change the power of the telescope. Having found the object it was important to get its position. The method which I employed obviates entirely the danger of error from wrong circle readings. In place of the usual hour and declination circles I substituted discs covered with cardboard, and by means of a pointer the place of an object was marked by a sharp pencil. In this way I recorded the positions of the planet, a neighbouring star, and the sun. And these paper circles can now be placed upon a dividing engine and read with entire accuracy. Professor Newcomb, of Washington, and Mr. Lockyer, of England, verified the relative positions of the sun and the planet as shown on these circles before the instrument was disturbed. Until I return to Ann Arbour I cannot make any calculations to determine whether this object is identical with the reported small spots seen upon the sun, which may have been due to the transit of an intra-Mercurial planet across its disc." He believed that he would see Vulcan. "I was satisfied that there was a planet within the orbit of Mercury, just as I am satisfied that there is outside the orbit of Neptune. The perturbations of those planets and some other phenomena cannot be explained on any other hypothesis. So when I went there I fixed on my plan and stuck to it. I determined to sweep south of the sun, and to keep within a small space. We had but three and a half minutes, and the time was too short to try to get over too great a space. I meant to search that much thoroughly, and so reduce the amount for future astronomers

should I not succeed. It was on the fifth sweep that I saw the object. It seemed about as large as a two-shilling piece, did not have so many rays as a star, and was without the elongation of a comet. As soon as I saw it my attention was attracted. I next felt certain I had found what I was looking for." He was glad to learn that Professor Swift, of Rochester, thinks that he also had found the same object, for "Swift's discovery strengthens the facts of the planet's existence and its discovery." The following is Mr. Swift's account of his observation of this planet at Denver City, as given to the *Rochester Democrat* :—"About one minute after totality two stars caught my eye, about three degrees, by estimation, south-west of the sun. I saw them twice, and attempted a third observation, but a small cloud obscured the locality. The stars were both of the fifth magnitude, and but one is on the chart of the heavens. This star I recognised as Theta in Cancer. The two stars were about eight minutes apart. There is no such configuration of stars in the constellation of Cancer. I have no doubt that the unknown star is an intra-Mercurial planet, and am also inclined to believe that there may be more than one such planet. . . . . I possessed a comet eye-piece of very flat and large field, and distinct to the very edge. . . . The corona was unusually extensive. The greatest prolongation was in the direction of the moon's path across the sun, and, as drawn by some of the parties, extended on each side of the sun to a distance of more than three million miles. The pencils of light were radial mostly, though some of them were curved."

Gleanings.

"Neal and Pray, Publishers and Bookbinders. A Speciality made of Religious Publications," is the sign over the door of a Williamsburg firm.

A Highland Sunday-school boy was asked by the superintendent if his father was a Christian. "Yes, sir," he replied, "but he is not working at it much."

At a catechetical examination in Scotland, a little girl was asked, "Why did the Israelites make a golden calf?" She answered, "They hadna as muckle siller as wad made a coo."

An old Highland clergyman, who had received several calls, asked his servant where he should go. The servant said, "Go where there is most sin, sir." The preacher concluded that was good advice, and went where there was most money.

"Whisky is your greatest enemy," said a minister to Deacon Jones. "But," said Jones, "don't the Bible say, Mr. Preacher, that we are to love our enemies?" "Oh, yes, Deacon Jones; but it don't say we are to swallow them!"

An Irishman, on being asked why there was no record or trace of any of his race being found in Noah's Ark, replied that all his countrymen at that time were very rich, and had boats of their own. "And, besides," he added, "they would not sail with *beasts*, anyhow, as old Noah did."

An English artist travelling through Scotland, had occasion to remain over Sunday in a small town in the North. To while away the time he was taking a walk, when the ruins of a castle met his eye. He asked a person who was passing to be so good as to tell him the name of the castle. The reply rather startled him: "It's no' the day to be spierin' sic things."

We heard a good story of a Boston deacon the other day. On a recent Sabbath, as the house was warm, he rose in the midst of the sermon to take off his overcoat. Unfortunately the work was a little overdone, as two coats came off instead of one, and our friend, at the close of the service, was made the subject of a good joke from a young lady, who told him she supposed at the moment that he disagreed so sharply with the minister on some theological point in the sermon, that he was about to march up to the pulpit and ask satisfaction on the spot.

A GOOD USE OF P'S.—An American paper thus indulges in the use of P's.—Persons who patronise papers should pay promptly, for the pecuniary prospects of the Press have peculiar power, in pushing forward public prosperity. If the printer is paid promptly and his pocket-book kept plethoric by prompt-paying patrons, he puts his pen to paper in peace; he paints his pictures of passing events in more pleasant colours, and the perusal of his paper is of more pleasure to his people. Paste this piece of proverbial philosophy in some place where all persons can perceive it. Be pleased also to ponder upon thyself patiently and perseveringly and profitably, and persistently practise its precepts perpetually."

A SONG IN THE NIGHT.—Recently, at a social gathering, Bishop Harris was invited to sing. He declined, but told the following incident as illustrative of his talent in that line:—"During his journey through Palestine, one evening, after he and Mr. Spencer, who occupied the tent with him, had gone to bed, the bishop began humming a tune of the olden time, called New Durham. Mr. Spencer joined in, and the two began singing a verse of one of our familiar hymns. Before the verse was finished a donkey just outside the tent brayed, as only a donkey in the East can bray. While the hills of Judæa were sending back the echoes of this most extraordinary and untimely performance of the donkey, the Arab dragoman put his head inside the tent, and apologising for his donkey, said, 'Ha; you sing one tune he think he know.'"—*American Paper.*

PERVERTED INGENUITY.—Herr Otto Frankenan, an ingenious German, has invented a purse which contains a revolver in one of its divisions, so arranged that it can be fired with extreme readiness. Having the appearance of a thick portemonnaie, the pistol is secured to the metal framework on the left-hand side, while on the right there are the ordinary pockets for money. A spring in the framework opens a trap-door and discloses the muzzle, and at the same moment the trigger falls down from below. The revolver has five chambers, and, like Rob Roy's purse, the idea of the inventor is not only to afford a means of carrying a pistol without displaying it, but also that a thief may be shot in the very act of abstracting the money from the purse. The mechanism is said to be very simple, and to work easily. The pistol can be levelled with accuracy, and there is no danger of its discharging when the purse is used for its ordinary purpose.

PULPIT PLAGIARISMS.—A clergyman of Scottish birth and training contributes an article on this subject to a Philadelphia journal. He states that when he was a young man, a certain popular probationer, in connection with one of the Presbyterian denominations, received no fewer than twenty-one calls from as many congregations. After his death a volume of his sermons was published, but it was discovered that a great number of them were plagiarisms. A student delivered a trial discourse in a Scottish divinity hall. Charged by one of his fellow-students with plagiarism, he coolly replied, "I wrote my sermon with inverted commas." "But how," exclaimed his fellow-student, "could your inverted commas be discovered by the Professor?" "Did you not observe," replied the unabashed thief, "that I turned up my tongue twice, in imitation of inverted commas, when I commenced my discourse, and turned down my tongue twice, at the other side of my mouth, when I had finished my sermon." Another student was charged with plagiarising when preaching a trial discourse before his Presbytery. The student stoutly denied the charge. To make good his assertion, his accuser hurried home and speedily returned with a volume of the sermons of the celebrated Jay, of Bath, and read what the student had just delivered. "I never saw Jay's sermons," said the student, "but I have delivered what I heard from the lips of the Rev. Dr. ——, who lately preached from the text which the Presbytery has assigned me. I took copious notes and have availed myself of them to-day." It thus turned out that a venerable member of the Presbytery had been helping himself to the fruit of the labours of the eloquent Jay of Bath.

Births, Marriages, and Deaths.

MARRIAGES.

HADDIN—PEARSON.—Aug. 27, at No. 3, Broompark-terrace, Dennistoun, Glasgow, by the Rev. R. M. Mac-Innes (the uncle of the bride), of Darlington-place United Presbyterian Church, Ayr, Andrew Aitken Haddin, C.E., to Mary, only daughter of George Pearson, stationer, Glasgow.

WIGNER—TURNBULL.—Aug. 27, at Brockley-road Chapel, by the Rev. J. T. Wigner, father of the bridegroom, John Murch Wigner, B.A., of Brockley-road, S.E., to Ellen, daughter of the late T. Turnbull, of Lewisham High-road.

BANBURY—SPRENT.—Aug. 28, at the Congregational Chapel, Guildford, by the Rev. Keith Walden, John Banbury, of Woodstock, to Louisa, youngest daughter of the late George Sprent, of Guildford.

GLOVER—HARDING.—Aug. 28, at the Walworth-road Baptist Chapel, by the Rev. Wm. Howieson, Walter, the youngest son of the late Mr. Henry Glover, of Shrewsbury, to Alice, younger daughter of Mr. Thomas Harding, of Walworth, and one of the guardians of St. Saviour's Union, Southwark.

SWANN—SPENCE.—Aug. 29, at the Methodist Free Church, Oxford-road Manchester, by the Rev. Arthur J. Walkden, of Halifax, John Dixon, eldest son of Joseph Swann, of Newton-le-Willows, to Mary Jane, the eldest daughter of Peter Spence, Ardwick.

DEATHS.

MORTIMER.—Aug. 22, at Runton, near Cromer, Favell Lee, widow of the late Rev. Thomas Mortimer (authoress of "The Peep of Day," &c.), aged 76.

FREEMAN.—Aug. 24, at Worthing, after a short illness, William Freeman, of London-road, Maldon, Essex, aged 75.

THE Medical profession are now ordering Cadbury's Cocoa Essence in thousands of cases, because it contains more nutritious and flesh-forming elements than any other beverage, and is preferable to the thick starchy Cocoa ordinarily sold. When you ask for Cadbury's Cocoa Essence be sure that you get it, as shopkeepers often push imitations for the sake of extra profit. Makers to the Queen. Paris depot: 90, Faubourg St. Honoré.

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HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

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CAPITAL ALLOTTED.

1st issue, at par.....	4,000	shares	Amount	£100,000
2nd "	£1 prem.	4,000	"	"	100,000
3rd "	£2 prem.	4,000	"	"	100,000
4th "	£3 prem.	4,000	"	"	100,000
Total	16,000		Total.....		£400,000

The Fifth Issue of 4,000 Shares, which will complete half a million (half the capital of the Company), is in course of allotment at £4 per share premium.

Reserve Fund at the end of last year, £10,370 (since increased by several thousand pounds).

Estates purchased 113, for £504,202 10s.

Current rate of interest on Shares, SIX PER CENT.

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ASSURANCE COMPANY,

4, QUEEN STREET PLACE, LONDON, E.C.

Capital, a Quarter of a Million.

TWENTY-THIRD ANNUAL REPORT (MAY, 1878).

	£
NEW BUSINESS—	
2,317 Policies issued for	472,091
New Annual Premium Income	13,629
BUSINESS IN FORCE—	£
23,448 Policies in force for	4,227,997
Annual Premium Income.....	130,409
DEATH CLAIMS, &C.—	£
Death Claims, including Matured Policies and Bonuses paid in year.....	42,708
From Commencement paid for Claims	432,622
ACCUMULATED FUND—	£
Added in the Year	63,680
Increasing the Fund to.....	563,777

Average Reversionary Bonus, for 21 years, 1¼ per cent. per annum.

Assurances effected in the Mutual Department during the current financial year will participate in the Ninth Division of Profits, and rank for Three Years' Bonus therein.

SPECIAL

EVANGELISTIC SERVICES

IN CONNECTION WITH THE

BAPTIST UNION,

WILL BE HELD BY

ARCHD. G. BROWN

(OF THE EAST LONDON TABERNACLE),

IN THE FOLLOWING ORDER :—

LUTON—Sept. 7, Saturday evening,
United Prayer Meeting, Park-street Chapel, at 8 p.m.

Sept. 8, Sunday afternoon,
Union Chapel at 2.30, for the Young.

Sept. 9, Sunday evening,
Plait Hall at 8 o'clock.

LEIGHTON—Sept. 9, Monday afternoon,
Lake-street Chapel at 3 p.m.

Sept. 9, Monday evening,
Hockliffe-road Chapel at 7.30 p.m.

DUNSTABLE—Sept. 10, Tuesday evening,
West-street Baptist Chapel at 7 p.m.

RIDGMONT—Sept. 11, Wednesday evening,
Baptist Chapel at 7 p.m.

AMPTHILL—Sept. 12, Thursday evening,
Union Chapel at 7.30 p.m.

LUTON—Sept. 13, Friday evening,
Plait Hall at 8 p.m.

BOXMOOR—Sept. 15, Sunday afternoon,
On Boxmoor, opposite Chapel, at 3 p.m.

HEMEL HEMPSTEAD—Sept. 15, Sunday evening,
The Marlowes Chapel at 6.30 p.m.

HITCHIN—Sept. 16, Monday evening,
Tile House-street Chapel at 7 p.m.

BIGGLESWADE—Sept. 17, Tuesday evening,
Old Meeting, 7 p.m.

STOFOLD—Sept. 18, Wednesday afternoon,
Old Baptist Chapel at 3 p.m.

Sept. 18, Wednesday evening,
Old Baptist Chapel at 7 p.m.

HOUGHTON—Sept. 19, Thursday afternoon,
Baptist Chapel, 3 p.m.

Sept. 19, Thursday evening,
Baptist Chapel at 7 o'clock.

MARKET STREET—Sept. 20, Friday evening,
Baptist Chapel at 3.

BEDFORD—Sept. 22, Sunday morning,
Bunyan Chapel at 10.30.

Sept. 22, Sunday evening,
Mill-street Chapel at 6.

BOVINGDON—Sept. 23, Monday afternoon,
Baptist Chapel at 3.

CHENIES—Sept. 23, Monday evening,
Baptist Chapel at 7.

REDBOURNE—Sept. 24, Tuesday evening,
The Tabernacle at 7.30.

CHIPPERFIELD—Sept. 25, Wednesday afternoon,
Baptist Chapel at 3.

Sept. 25, Wednesday evening,
Baptist Chapel at 6.30.

HUNTON BRIDGE—Sept. 26, Thursday afternoon,
Baptist Chapel at 3.

LANGLEY—Sept. 26, Thursday evening,
Baptist Chapel at 7.

ST. ALBANS—Sept. 29, Sunday afternoon,
Dagnall-street Chapel at 3.

Sept. 29, Sunday evening,
Dagnall-street Chapel at 6.30.

Sept. 30, Monday evening,
Dagnall-street Baptist Chapel, United Prayer Meeting at 6.30.

HACKNEY COLLEGE.
SESSION 1878-79.

The INAUGURAL MEETING of the Session will be held at the COLLEGE, WELL STREET, HACKNEY, on WEDNESDAY EVENING, September 11th, when an Address will be delivered by Rev. H. J. GAMBLE, of Upper Clapton.

The Committee respectfully invite the attendance of Subscribers and other friends of the Institution. The company of Ladies is requested.

Tea will be provided at Six, and the Meeting will be held at Seven o'clock.

J. E. RICHARDS, } Secs.
J. NUNN, }

N.B.—Applications for Supplies, on and after the 8th inst., to be made to Professor Turner at the College.

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SHOREDITCH TABERNACLE.

ON or about OCTOBER 1st the MEMORIAL STONES of the above Place of Worship will be LAID.

The Committee are very thankful to the Christian public for their generous help to the present, and beg to make one more Appeal. The need of a large place is very urgent; for, while we have a Church of 900 Members and a Congregation of 2000 now worshipping in the Shoreditch Town Hall of an evening, our present Chapel seats only 600.

The New Tabernacle is to seat 2000, and will cost about £8000, towards which we have £4000 promised. The Committee are anxious to open the new building free of debt.

CONTRIBUTIONS will be thankfully received and acknowledged by the Pastor, Rev. W. CUFF, 5, Palestine Place, Cambridge Heath, E.; by the Treasurer, Mr. J. Harverson) 10, Well Street, Hackney, E.; by the financial Secretary, Mr. Geo. Boggis, 14 and 15, St Swithin's Lane, Cannon Street, E.C.; or may be paid to the account of the "Shoreditch Tabernacle Fund," at the London and County Bank (Shoreditch Branch), London, E.

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Subscriptions should be sent to the Secretary of the Baptist Union, 19, Castle Street, Holborn, London, E.C.

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AUTUMN TERM will begin THURSDAY, SEPT. 19.

MAYFAIR: A Non-Society Journal of Literature and Politics, Unambitiously Illustrated. Price Sixpence. Has been permanently enlarged by eight columns.

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1. Another Diplomatic Defeat.
2. Our Public Offices (Tuttley's Branch).
3. Assassination à la Mode.
4. The Fair in the City.
5. Fancies of the Fair.
6. Æsculapia Victrix.
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